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St. Crispin's Day.

(OCTOBER 25.)

By T. FAIRMAN ORDISH.

This day is call'd the feast of Crispian :
He that outlives this day, and comes safe home,
Will stand a tip-toe when this day is named,
And rouse him at the name of Crispian.

* * * * *
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered ;
We few, we happy few, we band of brothers.
Henry V. act iv. sc. iii.

Then call we this the field of Agincourt,
Fought on the day of Crispin Crispianus.
Ibid. sc. vii.

THIS accords with the idea of Shakespeare, both in our own and other countries, that he has no meaningless words, even though, through the accidents of time, there be possibly some obscure. Upon the familiar passage at the head of this article some light may fall from what can here be said of St. Crispin's Day ; enforcing, may be, the advantage of collateral study, upon which living eminent Shakespearean critics insist with such practical enthusiasm.

Crispin and Crispinian are the patron saints of the shoemakers, who have been accustomed to celebrate their martyrdom on its anniversary, the 25th of October (the eighth of the kalends of November). The occasions have taken mostly the form of processions, followed by feasting, which element flourished more in our own country than on the Continent. There are some interesting notices of these commemorations ; but in order that their meaning and sociological significance may be perceived, it will be necessary to make a short excursion into legendary history. It will then be seen that, although

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their origin is common, there is an essential difference between the English and the continental shoemaker saints. Their points of divergence may nevertheless be traced, as well as the transmutations which the original crede underwent when it reached English soil.

The history of the saints is brief enough ; and to save the reader the trouble of taking down from his shelves the *Lives of the Saints*, by the Rev. Alban Butler, and the book with a similar title by Mr. Baring-Gould, an abridged account of them may be given.

They were natives of ancient Rome, and it is supposed they were of noble birth. Embracing Christianity, they journeyed into Gaul, and settled at Soissons, where they preached their faith, sustaining themselves by shoemaking. They put into practice the Christian ideal of Charity, and gained much honour with the Bagundæ, amongst whom they dwelt. When Maximinus Hercules, in the course of his expedition against the Bagundæ, in 284 A.D., came to Soissons, he was inflamed by finding followers of Christ in that comparatively remote province ; and the fame of Crispin and Crispinian led to their being seized and handed over to Rictiovarus, prefect of the Gauls, to be tried and punished. Mr. Baring-Gould writes : "At Soissons is shown now the place where they are traditionally said to have been imprisoned. An abbey called Saint Crépin en Chaie (*in cavea*) was built on the spot."

The brothers were ordered by Rictiovarus to be executed by the sword, and their bodies to be cast into the common sewers. This is probably all the truth of the martyrdom. The Acts, however, contain much apocryphal matter, detailing the miraculous preservation of the Saints in their torments. Spills of wood are thrust between their nails, but these start out of their fingers and stab their tormentors ; mill-stones are hung round their necks and they are thrown into the river, but they do not sink ; boiling lead is thrown over them, but that refreshes them ; pitch, oil, and fat are stewed together, into which they are thrown, but still without damage. Rictiovarus then becomes so disgusted that he casts himself into the fire under the cauldron, and there stifles his chagrin. These circumstances are fictitious,

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but they have yielded subjects for the canvas, and so deserve mention. The Acts further tell us that, seeing their chief tormentor disposed of, the brothers placidly submitted to be decapitated; and this is probably correct.

The Emblems of these Saints are thus stated by Dr. Husenbeth* (who dates the martyrdom 280 A.D.):—

Tied to a tree and flayed alive. *Das Passional.*
Two shoemakers at work. *Callot.*
Strips cut from a hide. *Die Attribut.*
Shoemakers' tools near them. *Ikongraphie.*
Instructing shoemakers in their shop. *Gueffier.*

The picture representing the Saints at their shoemaking work is placed at the head of Hone's account of them, and is said by him to be faithfully copied from an old engraving of the same size by H. David.

On pages 308-9 of Dr. Husenbeth's book, the October Calendars of the different European countries are placed in juxtaposition. The Festival of St. Crispin is marked in only the old English of Sarum use, the French, and the Spanish; these are all on the 25th of October. It is also marked in the German Calendar, but on the 26th of the month.

With regard to the burial, the relics, and the monuments of the Saints, something must be said. According to Mr. Baring-Gould, the burial took place on the spot where afterwards stood the church of St. Crépin-le-Petit, at Soissons. He writes:—"It is customary at Rogations for the procession to pass along the Rue de la Congrégation, and halt before the house No. 14, which occupies the site of this old chapel, and there to chant an antiphon and collect of SS. Crispin and Crispinian." This is probably the building of which the Rev. A. Butler writes:—"A great church was built at Soissons in the sixth century, and St. Eligius richly ornamented their sacred shrine." But according to the Roman Martyrology, the bodies were translated in the ninth century to Rome, and buried in the church of St. Lawrence, and Mr. Baring-Gould says:—

The bodies were also translated to Osnabrück, in Westphalia, by Charlemagne, in the eighth century, where the fact of the translation is annually observed on June 20, with office approved by the Sacred

Congregation of Rites. However, the Church at Soissons exhibited during the Middle Ages, if not all the bones of the saints, at least a considerable number of them.

It may be surmised from this account that the Festival of St. Crispin retained its religious character; and so, for a long time, and in the Roman Catholic countries of the Continent, it did. That it was otherwise in Britain is again to be expected, for the insular and Protestant character of its people never fails to affect what comes to it from foreign sources. In France and Flanders, before the Reformation, several Shoemakers' Guilds had been established. Their ideal was very high, and was fostered by the church. The "Confrerie des Compagnons Cordonniers," was established in the Cathedral of Paris, in 1379, by Charles the Wise. In 1304 the company of Cordonniers of Ghent, framed provisions against immoral life amongst its members. At Namur a Guild of Shoemakers was flourishing in 1376. When the incorporation was granted, the authorities expressed the hope that the statutes would advance "the honour and glory of the blessed Son of God, and of the Virgin Mary, and of all the blessed saints of Paradise."* A more recent and more important fraternity was that established by Henry Michael Buch, commonly called "Good Henry," an account of whom is given in a lengthy note appended to his short account of the Crispin Martyrs, by Butler in his *Lives*. Henry was of poor parents in Luxembourg, who made him a shoemaker. He determined on a pious life, took the Saints Crispin and Crispinian for his models, and exercised much benefit upon his companions. So he lived at his work several years at Luxembourg and Mersen, when he came to Paris. Here he attracted the notice of the pious Baron Rentz, who proposed to him a project for establishing a confraternity to facilitate the heroic exercise of all virtues among persons of his profession. For this end he purchased for him the freedom and privilege of a burgess, and made him com-

* *Delightful History of ye Gentle Craft*, by S. S. Campion. 1876. Second edition, revised and enlarged. An interesting history of feet costume, with illustrations; and an account of shoemakers who have attained celebrity.

* *Emblems of the Saints*, by F. C. Husenbeth, D.D., V.G., second ed. pp. 42-3.]

mence master in his trade, that he might take apprentices and journeymen who were willing to follow the rules that were prescribed them, and were drawn up by the curate of St. Paul's, regarding frequent prayer, the use of sacraments, the constant practice of the Divine presence, mutual succours and relief, &c. The date of the foundation of this fraternity was 1645. What was its connection with the guild established in Paris by Charles the Wise does not appear.

The martyrdom of the Crispin Saints was the subject of several mysteries, of which the most important was printed and published at Paris, in 1836. It is entitled, *Mystère de Saint Crispin et Saint Crespinian, publié pour la première fois, d'après le manuscrit conservé aux archives du royaume*. Par L. Dessalles et P. Chabaille. Another form of dramatic representation, and of contrary motif is, *St. Crispin's Triumph over Pope Innocent; or, the Monks and Fryers routed. A tragi-comedy, as it was lately acted at Dantzick, in Poland, by the Reforming Shoemakers, &c., in verse*. This was published in London, 1678.

When we come to England we find the historical fact of the martyrdom clothed in a legend, consisting of two distinct stories, into which the incidents of the lives and deaths of the martyr brothers are split up, altered indeed in the process, but still recognizable. It is interesting to observe how the national character constructs for itself an ideal out of foreign elements. The personality of the martyrs is lost. The martyrdom itself becomes only the *dénouement* of a romance, known as that of St. Hugh and the fair Winifred. The apotheosis of the craft is derived, not, as on the continent, from the holy martyrs having gained their livelihood by shoemaking, but from its adoption by two youths who are princes in disguise, one of whom, secretly and in very questionable circumstances, marries the daughter of the Emperor Maximian, from whom they are hiding. This is Crispin, who in name answers to the chief of the martyrs. The other, Crispinian, unlike the martyr so-called, who has no existence apart from his brother, is a very active personage; he is "prest to the wars," and gains the Emperor's favour by his prowess and valour, and so

brings about the reconciliation which is the end of the story. The festival in England, therefore, is stripped of its religious character; it becomes a feast, and latterly, as will presently be seen, a revel.

This shoemaker's epic has long held a place in English literature, but whether it will endure so long as the 25th of October shall continue to revolve is at least doubtful. In a restricted form it appears in *The Gentle Craft*, 1648, which is a second edition of *The Gentile Craft*, 1639, both in black letter. The story, however, receives its proper development, and attains its literary position, in a volume entitled *The Delightful, Princely, and Entertaining History of the Gentle Craft*, which consists of the dual legend with a variety of cognate matter in the way of ballad and song. This book must have been very popular. There are three chap-éditions of it in the British Museum. Of these only one has the romance of St. Hugh and St. Winifred. This proportion is probably significant of the tendency to eliminate the martyrdom from the legend. In the volume of chap-books containing the latest of the three éditions, there is pasted a paper with these words: "This collection was made by me, James Mitchell, at Aberdeen, in 1828. It may be considered as the Library of the Scottish peasantry, the works being sold by itinerant chapmen about the country, especially at Fairs." Apart from the interest of this statement, it has meaning and application to our subject, for the commemoration of the Feast of St. Crispin has been more general in Scotland than in any other part of the kingdom.

But to the *Delightful History*. Some outline of it must be given. The chapter headings will almost suffice. Chapter I.: "The pleasant, entertaining, and princely history of St. Hugh, and his constant love to the handsome virgin, Winifred." She is daughter of Dunvallo, last king of Tegna, now called Flintshire. Chapter II.: "How beautiful Winifred, being over much superstitious, forsook her father's wealth and lived poorly by a springing fountain, from whence no man could get her to go; which spring to this day is called Winifred's Well." In the third chapter, the Romans have de-

scended on Britain, and captured Dunvallo, Winifred's father, and sent him to Rome, where he dies. A religious persecution has commenced, and Winifred is in prison under sentence of death for her faith. In the meantime, St. Hugh, who, since his continued failure to win Winifred from thoughts of religion to those of love, had been travelling abroad, comes back again; and, on his arrival, hears that his father has fallen in repelling the Roman invasion of his country. He is thus made a fugitive, but happily falls in with a journeyman shoemaker, who relieves his wants and teaches him his trade. He resolves again to seek Winifred, and journeys to Flintshire to that end. When he reaches there, he hears of the persecution and Winifred's impending fate. His grief attracts attention, and he is cast into the same prison that held Winifred. During his confinement the shoemakers relieved his necessities, in return for which he composed verses in their praise, styling them therein, "The Gentle Craft," which title has continued to the present day. It is in the sensational circumstances of the execution that followed that we are reminded of the martyrdom of the saints. In consideration of her blood-royal, Winifred is offered choice of modes of execution. She instantly chooses to be bled to death. The tyrant caused the flowing blood to be caught in basins, and poison put therein. They were then presented to St. Hugh, who seized them eagerly. Casting his eyes around, he saw several shoemakers in the crowd, and, with a smile of noble courtesy, drank to the honour of the "Gentle Craft," and bequeathed them his bones. The body of the princess was thrown into a hole near the well that bears her name, while that of St. Hugh was hung on a gibbet, exposed to the fowl of the air. When there was nothing left but bones, the journeyman shoemakers happened to pass, and remembered St. Hugh's affecting bequest. They fetched the bones away, and treasured them as relics, converting them into tools for use by the Gentle Craft, from which it became usual to say, when seeing a traveller pass along with a small bundle at his back, "There go St. Hugh's bones."

The fifth chapter of the History commences the story of the brothers. The

heading runs:—"How Crispianus and his brother Crispine, the two sons of the King Logria (thro' the cruelty of the tyrant Maximinus) were forced in disguised manner to seek their lives' safety, and how they were entertained by a shoemaker at Faversham." It is noteworthy here that Crispianus is mentioned in the first place, and that he is the spokesman on the occasion of the interview with the shoemaker and his wife. They became apprentices of the shoemaker. The sixth chapter tells us "How the Emperor's Daughter Ursula fell in love with Crispine, coming with shoes to the Court, and how in the end they were secretly married by a blind Friar." Chapter the seventh: "How Crispianus was prest to the wars and how he fought with Iphicratis, the renowned general of the Persians, who made war upon the Frenchmen. Showing also the occasion of the proverb, That a Shooe-maker's Son is a Prince born." This chapter is headed with an engraving representing two armed knights in full tilt, with visors down, and horses armed and caparisoned. There is an obvious violence to chronology in introducing Iphicratis here, by whom is probably intended the Athenian general, who lived 600 years before the time of Crispianus. But as he is said to have been the son of a shoemaker, his presence here is doubtless for the dignity of the craft. He is overcome by a brother of the craft in the person of Crispianus, for whose prowess he testifies great admiration. The following chapter brings us back to Crispin and Ursula, and tells of the birth of their son, from which occasion arose the saying that a shoemaker's son is a prince born. In the next and last chapter we read of the reconciliation of the brothers with the Emperor, who now knows of their princely station:—

At which time the shoe-makers in the same town made holiday: to whom Crispine and Crispianus sent most princely gifts to maintain their merriment, and ever after upon that Day at night the Shoe-makers make great cheer and feasting in remembrance of the two princely brethren.

The story was doubtless popular in Shakespeare's time, and largely circulated in editions of earlier date than those mentioned. In the fly-leaf at the beginning of the British Museum copy the following note is written;—

It may be conjectured this trifling work first appeared about the close of the reign of Eliz. or beginning of that of her successor, from the following epigram by Sir John Harrington :—

OF A BOOK CALLED YE GENTLE CRAFT.

I past this other day through Paul's Churchyard
And heard some read a booke and reading laught;
The title of that booke was Gentle Craft.
But when I markt the matter with regard,
A new sprung branch that in mind did graft,
And thus I said; Sirs, scorn not him that writ it;
A gilded blade hath oft a dudgeon haft,
And well I see, this writer roves a shaft
Neere fairest marke, yet happily not hit it,
For neuer was the like booke sould in Poules
If so with Gentle Craft it could perswade
Great Princes midst their pompe to learne a trade,
Once in their lives to worke, to mend their soules.

No. 46 of "Epigrams both Pleasant and Serious, written by that all-worthy Knight Sir John Harrington, and never before printed." 1815. 4to.

Another circumstance confirms this was printed before 1600, as it was probably the occasion of the play of the *Shoemaker's Holiday* being written; the plot being from that part of the work which begins at chapter the tenth. [How Sir Simon Eyre being at first a shoe-maker, became in the end Lord Mayor of London, through the counsel of his wife; and how he broke his fast every day on a table that he said he would not sell for a thousand pounds; and how he caused Leaden Hall to be built.] Both play and tract were popular: of the latter editions have been too numerous in the chap-shape to enumerate; of the play editions are known of dates 1600, 1610, 1618, 1621, 1631, 1657.

Another play to which the *Delightful History* gave rise is, *A Shoemaker's a Gentleman*. This is more directly connected with the legend, and is thus described in Baker's *Biographia Dramatica* (vol. iii. p. 267):

Comedy by William Rowley. Acted at the Red Bull; and afterwards revived at the Theatre in Dorset Gardens, 4to, 1638. The plot of this play is founded on a novel in 4to called Crispin and Crispianus, or the History of the Gentle Craft. It consists of a good deal of low humour, and appears from Langbaine to have been a great favourite among the strolling companies in the country, and that some of the most comical scenes in it used commonly to be selected and performed by way of droll at Bartholomew and Southwark Fairs.

Crispianus doubtless figured largely in the popular mind at that time as a typical warrior and soldier of fortune, and the reference to him in the speech of Henry V. before the fight at Agincourt, testifies not so much to Shakespeare's acquaintance with the fictions of

that time, but to his consistent idea of the character of Henry, who, it is supposed, would not have mixed in the miscellaneous society of his wild days without becoming acquainted with so popular a history. The readiness with which the occasion is seized, points to the general character of the feast on the one hand, and to Henry's clear decision and promptness of character on the other. The famished band of English soldiers, standing like sacrifices before the French host, are animated by the spirit of their leader. He is their king, in fact as well as name, because he is their hero.

He that outlives this day and comes safe home,
Will stand a tip-toe when this day is named,
And rouse him at the name of Crispian.
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbours,
And say, "To-morrow is St. Crispian!"
Then will he strip his sleeve and show his scars,
And say, "These wounds I had on Crispin's Day."

The prophetic picture of these lines is probably suggested by the custom of keeping that day a feast; a custom in which others than those of the craft doubtless sympathized. The example of Crispianus, the shoemaker warrior, appears to be implied. It was here, on French soil, that he was said to have won his fame, which led to his regaining his princely condition. And one can imagine that the inspiration of the legend appears in the lines—

For he to-day that sheds his blood with me
Shall be my brother: be he ne'er so vile,
This day shall gentle his condition.

As if to share that battle with the prince is to be ennobled, in a manner resembling the apotheosis of the craft of shoemaking by its having been followed by princes. And later on, when twitted by Henry for wishing for more men from England, Westmoreland exclaims—

God's will! my liege, would you and I alone,
Without more help, could fight this royal battle.

Perhaps it would not be altogether fanciful to connect Crispianus and his warlike exploits in Gaul with that reference to the past in Henry's speech to his men before Harfleur—

On, on, you noblest English,
Whose blood is fet from fathers war-proof,

Fathers that, like so many Alexanders,
Have in their parts from morn till even fought,
And sheathed their swords for lack of argument.

There are several woodcuts illustrating the *Delightful History*. That opposite the title-page represents the two brothers side by side. Crispianus is completely armed, and there is a view of camp tents in the background. Beneath are these lines—

Honour and many victories do crown
The name of Crispianus with renown,
Whilst Crispin a new conqueror doth prove,
And wins at home a royal lady's love."

Of the notices of the observance of the Feast of St. Crispin, there is one, a cutting, pasted in the volume of the *Delightful History*, in the British Museum. The account, dated, Dublin, 25th of October, 1734, is as follows:—

Yesterday, being St. Crispin's Day, the Society of Journeymen Cordwainers, vulgarly called Shoemakers, walked in Procession through this City, and made a handsome appearance. As they passed by the Tholsel, the Rt. Hon. the Lord Mayor, ordered them to be stopped and deprived St. Crispin's Guards of their arms, together with their trumpets and kettle drums, and, as we hear, obliged some of them to take the Oath of Allegiance. This disappointment, however, did not stop their proceedings; they went to St. Michael's Church and heard an excellent sermon, suitable to the occasion, preached by the Reverend Mr. Robinson. After divine service they returned to the Bull's Head in Fishamble Street, where they had an excellent dinner, and concluded the day with Healths to their Majesties the Royal Family, &c."

The origin of the legend of St. Crispin being laid in France, the fact of its observance being more general in Scotland than other parts of the United Kingdom needs no further explanation.

In October, 1741, the Edinburgh shoemakers made a very handsome parade in honour of their tutelar Saint Crispin, attended by several thousands of the populace. Their king was very richly dressed; he had on a fine crimson velvet suit trimmed with gold, a train of crimson satin faced with ermine, and a collar round his shoulders with the Order of their Champion Crispianus; on his head was a rich coronet adorned with jewels; a gold ribband was tied round his left leg, and he had a bâton in his hand. He was attended by six Ushers, six Pages, and twenty-four others. The colours came after, and were very fine, having the resemblance of St. Crispin taking the measure of St. Ursula's foot. [This is one of the woodcuts in the *Delightful History*.] He was preceded by a set of music, and twelve officers with white rods, and walked through the city with great pomp."—*Saint Crispin and the Gentle Craft*, 1868.

"King Crispin's Procession in Falkirk the 9th day of September, 1814. A new song, composed for the occasion by a brother craft," of which the following are some of the verses, describes one of the celebrations:—

The Champion bold he did appear
with his iron coat of mail,
Well guarded by his aid-de-camps (*sic*)
lest any should assail.

They look'd like ancient warriors
which history doth record,
They were all dress'd in fine array
admired by young and old.

King Crispin he did next come forth
in all his fine array

Attended by his royal court,
which grandeur did display;
The noble crown upon his head,
And robe with a long train;
Supported by a few young crafts,
that it might not get a stain.

The Lord Mayor next did appear,
with his wig and scarlet gown,
Surrounded by his Counsellors
then all march'd west the town, &c.

They returned to Shearer's Inn, whence they started; a sumptuous dinner, with many toasts followed, and at night dancing and merriment.

There is a description of a Festival in the *Percy Anecdotes*, under the title of King Crispin. It resembles the preceding one, but exceeds it in splendour:—

In the morning his Majesty King Crispin, with the whole of his officers of State, attendants, &c., that is, persons representing them, assembled in the chapel royal of Stirling Castle, and the company being there properly marshalled according to the most approved rules of heraldry, marched through the streets of Stirling in the following order:—

Three men in front with broadswords drawn.
The champion on horseback, armed, and
supported by two aides-de-camp, also on
horseback, with broadswords drawn.
The head colonel with silver-hilted sword
drawn, sash, and gorget.

Stand of Colours.

Ensign with sash, gorget, and silver-hilted
sword, supported by two captains with silver-
hilted swords drawn.

A military band of music.

Lord Mayor, supported by two aldermen and
colours.

The ushers, with green bâtons, two and two,
hats off.

The KING, in his royal robes, with a large
green bâton, supported by his right and
left hand secretaries, their hats off, his
train borne by his pages.
Prime Minister, hat off.

Fifteen lords, with stars on their left breasts,
hats off, three and three.

Two captains with silver-hilted swords
drawn.

The corporation colours borne by two ensigns,
supported by two captains with silver
hilted swords, drawn.

Commons, two and two.

Two stand of colours borne by two ensigns,
supported by two lieutenants with
silver-hilted swords drawn.

Fifes and drums.

Two captains with silver-hilted swords
drawn.

The Indian Prince in his robes, armed with
battle-axe, and bows and arrows,
supported by his two secretaries in character,
also armed, and all on horseback.

Two captains with silver-hilted swords
drawn.

Lieutenant-colonel with sash and gorget,
silver-hilted sword drawn (or pike).

Two captains with silver-hilted swords
drawn.

Three broadswordsmen

Two majors on horseback.

As the procession advanced through the town, they were greeted by the cheers of an immense number of spectators, and every window displayed beauty and smiling approbation. At five o'clock, his Majesty in council entertained his loyal subjects with a sumptuous dinner at the principal hotel. After the cloth was removed, "His Majesty's well-beloved cousin, King George the Third," and various other toasts appropriate to the occasion, were drunk.

The King's secretary then read a speech on behalf of his Majesty, after which the assembly adjourned to the ball-room, "where the merry dance on the light fantastic toe displayed the taste, elegance, and envied beauty of King Crispin's empire."

The military or warlike element in the preceding show is very pronounced, although Crispianus does not appear by name. St. Crispin's Day has received attention in the pages of *Notes and Queries*. On January 10, 1852, "R. W. B." writes:—

In the parishes of Cuckfield and Hurstpierpoint in Sussex, it is still the custom to serve St. Crispin's Day, and it is kept with much rejoicing. The boys go round asking for money in the name of St. Crispin, bonfires are lighted, and it passes off very much in the same way as the Fifth of November does. It appears from an inscription on a monument to one of the ancient family of Bunell, in the Parish Church of Cuckfield, that a Sir John Bunell attended Henry V. to France in the year 1415, with one ship,

twenty men-at-arms, and forty archers; and it is probable that the observance of this day in that neighbourhood is connected with that fact. If so, though the names of

Harry the King, Bedford, and Exeter,
Warwick and Talbot, Salisbury and Gloster,

have ceased to be "familiar as household words" in the mouths of the people, yet it is a curious proof for what length of time a usage may be transmitted, though the origin of it may be lost.

If any of your correspondents can inform me whether St. Crispin's Day is observed in their neighbourhood, and if so, whether such cases can be connected, as in the present instance, with some old warrior of Agincourt, they will much oblige.—(*Notes and Queries*, v. 30)

"R. W. B." evidently was not aware of the legend of the patrons of shoemaking, Crispin and Crispinian, or Crispianus. The fact he communicates is very interesting nevertheless. There is another notice of St. Crispin's Day, by "S. T. R.," dated September 11, 1852. The celebration was at Hexham, in Northumberland, and consisted of dinner, procession, and dance, in the manner already described. "S. T. R." adds: "There is some legend connected with the affair which I do not sufficiently remember to relate." Another festival in the same county occurred on July 29, 1822, when

the cordwainers of Newcastle celebrated the festival of St. Crispin, by holding a coronation of their patron saint in the court of the Freeman's Hospital at the Westgate, and afterwards walking in procession through the principal streets of the town. This caricature show produced much laughter and mirth; but, considering the rapid increase of knowledge, it is probably the last exhibition of this kind that the craft will exhibit in this place.—*History of Newcastle-upon-Tyne*, vol. i. p. 88, by E. Mackenzie (1827).

In Sunderland there is a St. Crispin's Friendly Society, of which the articles are enrolled in the county court. Among these it is specified that—

An annual dinner be had on every 25th of October (St. Crispin's Day), towards which every member pays 1s., the rest to be paid out of the funds of the Society. The present state of their finances is very good. . . . They have a secretary and two stewards, who attend to the business of relieving sick members, &c. They have one warden, whose business is to see all petites dettes paid incurred by their meetings. A committee is annually elected, to which all cases of an extraordinary nature are referred. Immediately after dinner on St. Crispin's Day the procession is got up, in which they generally personify all the male members of the then reigning Royal Family, together with the Lord Mayor of London, Aldermen, &c., arranged as follows:—

Champion, duly equipped.
King, in his royal robes, with crown and sceptre,
having his train borne by four little boys.

Royal Dukes.
Lord Mayor of London.
Aldermen, &c.

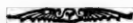
The private members take up the rear, and are generally dressed in black coats. In this order they generally proceed to walking round the room a few times, and occasionally they have a public procession. But as no part of the expenses of such procession are allowed to be paid out of the funds of the institution, this public exhibition occurs but seldom. The arrangements, however, are nearly the same, whether public or private, with this difference, that when public, the champion is mounted on a charger, and the whole train, preceded by bands of music, &c. When private, they necessarily dispense with the noble animal, and for "bands of music" substitute the stringed instruments. On Friday last the festival was kept in this way, "secure from public gaze."

Invariably in the evening females are admitted, when his Majesty, ere he resigns his regal honours, selects himself a Queen: their Majesties then lead off the dance; thus they together sport on the "light fantastic toe," and so conclude the day.—*Crispin Anecdotes*, pp. 25-7.

Such was the custom of commemorating St. Crispin's Day. Is it a custom now? Probably not. St. Crispin in modern life may be celebrated by a dozen or two of gentlemen of the last in swallow-tails; and in neat complimentary speeches after dinner, reference may be made to the past, and the numerous celebrities who have made shoes, from the brothers Crispin and Crispinian and St. Hugh downward. The old lines from the *Shoe-maker's Glory*—

To add more lustre unto the merriment,
Our ancestors came of a royal descent;
Crispin, Crispina, and noble St. Hugh,
Were all sons of kings, this is known to be true,

may be repeated in the year 1882. The fantastic procession is probably defunct; gone to the old-clothes shop. It existed in Carlyle's young days in his country; but he it was who gave significant intimations to the world that it was growing out of its clothes, and must begin to think of fresh suits. Life is change; and change is development; but mankind loves the past. There it is that the soul of things may be seen, and man's spirit, struggling for expression, appears before us in symbols often strongest where most grotesque.



Preston Gild.

AT a time when the old Gild life has departed, it is pleasant to reflect that its memories are still kept up with such vigour as we have witnessed at Preston. Commencing on Monday, the 4th of September, and continuing throughout the week, the festivities and ceremonies of this ancient Gild, which take place every twenty years, carry us back, in thought at all events, to the early history of Gilds, about which so much has been written, and about which so much has yet to be written. The daily newspapers having duly chronicled the modern doings of the Gild, we propose to take our readers back to the ancient doings, and endeavour to find out the true significance of the early history of Preston Gild.

In treating of the history of Gilds and Municipal Corporations, it is necessary to do away with the notion that each Gild or Corporation has an entirely independent history. It has so long been the fashion to attribute the origin of Corporations to the charter of the sovereign or over-lord, that the mere idea of grouping the whole of the Gilds and the whole of the Corporations together, and deducing from the evidence thus accumulated the lines of a common history, has scarcely occurred to the student, and I venture to think that my contribution to *Archæologia* (vol. xlvi.), "On Traces of the Primitive Village Community in English Municipal Institutions," was the first effort in this direction. During the continuation of these studies, which are gradually assuming a somewhat extensive compass, I have ascertained some important facts with reference to the contribution of Preston to the early history of Gilds, and I propose placing them before the readers of *THE ANTIQUARY*.

It is worth while, in the first place, pointing out why the charter cannot be said to have originated the Gild or the Corporation. At the present day, when a town is incorporated into a borough, it formulates its desires into a document, which becomes the basis of the new charter. Thus the charter may be said to stereotype existing facts and history, rather than to create a state of things that did not previously exist. Accordingly,

the study of municipal chartered rights is a study of the customs of the town at the time of the grant—altered or varied, it may be, in some matters of detail, in some matters of definite privilege, or of State relief from taxation, but in the main elements a simple permission to carry on the customs and exercise the functions that had hitherto been carried on and exercised. In the case of Preston this is actually known to have been the case. The first charter granted to the town is that of Henry II., without date, and known only by an *Inspeximus*; and then follow charters of 1st John, 11th Henry III., and 37th Henry III. The Royal Commissioners, reporting hereon in 1835, distinctly assert that “the three earlier charters seem to have been little more than confirmations of certain unchartered privileges which the burgesses of this town had enjoyed from very ancient times.”*

Now this clearing away of the obstacles to our penetrating beyond the times of charters for the early history of Gilds, enables us at once to ask the important question—Does not the wide-spread existence of Gilds proclaim a history which begins in the earliest times of the English race? Mr. Spencer, relying upon the evidence brought together by Dr. Brentano, points out with great clearness that in the Gild of later days we have the representative of the ancient family.† He rests his conclusion mainly upon the liability of the Gild brethren to answer for the good behaviour of each other, and upon the singularly curious evidence of the common family (*i.e.*, Gild) meal—two institutions which essentially carry us back to the primitive family unit of a village community. But Preston Gild adds some further important evidence, the value of which cannot be over-rated. The family unit of the primitive village community held tenements in the village, the possession of which gave them their only rights in the village, in the periodical distribution of arable lands, and in the common pasture. To each of these important features of the archaic family, Preston Gild presents a corresponding feature. According to the ancient Custumal, now pre-

served among the Corporation archives, and which it is curiously stated “they have from the Breton law”—

No one can be a burgess unless he have a burgage, of 12 feet in front.

Also, when any burgess shall receive his burgage, and it shall be a void place, the Reeve shall admit him so that he shall erect his burgage within forty days upon a forfeiture; but if he does not erect it he shall be in mercy [*i.e.*, shall be amerced] 12d.*

This is the ancient village tenement upon which depends the rights of the villager. Another entry in the Custumal enables us to absolutely identify this Gild tenement as a relic of the archaic village tenement, for it carries with it the primitive rights of preemption:†—

Also when any burgess shall be desirous to sell his burgage, his next-of-kin is to buy that burgage of him before any other, and when it shall be sold and he hath not another burgage, when the other shall be seized he shall give 4d. for the issue, but if hath another burgage he shall give nothing.‡

A further interesting feature of these clauses of the ancient Custumal of Preston is the fact that “forty days” only were allowed for the erection of the tenement—a time that takes us to the ancient village habitation, consisting of wooden frames filled in with wattle and daub. Some reminiscences of these old buildings were retained until modern days. When the old buildings facing the market-place were removed in 1855, much curiosity was excited by an examination of the framework, each tenon and mortise being numbered to correspond with each other, so that when the frame was placed on the site it had to occupy the component parts could be easily fitted to each other.§ The ancient homesteads of England exist still here and there—let me note in passing the ancient wood and plaster building (consisting of one large room) at the back of the wall on the lower quay at Southampton—and a study of them is very much needed.

The next important feature of this old Custumal of Preston is that which connects the burgage tenement with the rights over the land.

A burgess hath common pasture everywhere, except in cornfields, meadows, and hayes.||

* Dobson and Harland's *History of Preston Guild*, pp. 74-75.

† For the archaic feature of this, see vol. iv. p. 89.

‡ Dobson and Harland, *loc. cit.* p. 77.

§ *Ibid.* p. 47.

|| *Ibid.* p. 77.

* See also Thompson's *English Municipal History*, p. 92.

† *Political Institutions*, p. 557.

This unfortunately does not give us complete evidence of the ancient mode of periodical distribution of the arable lands, it not being stated in what manner the "corn fields, meadows, and hayes" were held; but on turning to the Reports of the Commission of 1835, we ascertain that among the present property of the borough, irrespective of special grants for charity, are some plots of land, let principally on leases for life or to yearly tenants, by public tender. Considering the evidence to be derived from the general history of Corporation property, it is not too much to say that these modern life-leases and rack-rentals are the descendants of the earlier arable plots held by all the burgesses in right of their tenements within the village, especially as we have the pasture rights definitely preserved in the forest, wood, and swamp, the ancient "mark" of the village.

There is one other important item of primitive life preserved in the Custumal of Preston Gild.

The Pretor of the Court 'shall collect the king's farm at the four terms of the year . . . and shall take away the door of such burgage, and the burgess shall not replace his door until he have paid his debt.*

The association of the burgage tenement with the liability is very extraordinarily shown by this curious custom, and comparing it with the more severe practice at Folkestone† and at Hastings‡ of the commoners pulling down the chief tenement upon the refusal of a burgess to accept office, we may carry the whole practice back to that age when the village tenement was the centre from which issued all the rights, and correspondingly all the liabilities, of the primitive villager.

Thus it appears to me that these old Gild records are deserving of still further study—a study which shall proceed upon the lines of comparative archæology instead upon the old plan of isolated descriptions of ancient facts and events. Picking out one or two of the leading features of the earliest Custumal of Preston Gild, we have been able to glean therefrom a contribution to the science of primitive politics, and by a thorough comparison of the customs of other Gilds, it is possible to ascertain a great deal more of the pre-historic phases of English social

history. Into that we cannot of course enter just now; but I must be permitted to quote some curious facts concerning the Gild show at Shrewsbury, in order to give an example of the significant relation which the modern Gild bears to the ancient family. I cannot conceive anything more directly indicative of the ancient village settlement in families than the following mimic Gild festivities, and they become so only because they fit in with other evidence from the antiquities of Gild life, and because the picture thus produced is a counterpart of the picture produced by a study of the oldest land and village customs of England.

At Shrewsbury, on the southern side of the town, separated from it by the river, lies a large piece of high ground called Kingsland. This land belongs to the Corporation, and it was on this spot that the Shrewsbury Gilds held their annual festivities; and hither they directed the pageant procession, which, as in other places, was held about the feast of Corpus Christi. Portions of land were distributed to the different Gilds, the officers of which built thereupon their halls, or "arbours," as they were termed. These erections were principally composed of wood, and each was furnished with a large table or tables and benches, from which the members of the Gild regaled themselves at their annual festivals. Supplementary buildings, sometimes of brick, were attached to the halls for the accommodation of the persons in charge. Each hall was appropriated to a particular Gild, and all had a plot of ground allotted to them, usually rectangular in shape, which was surrounded by a hedge and ditch, and had also an entrance gate of more or less ornamental design.

G. LAURENCE GOMME.

On Some Quaint Old Laws of England.

By J. H. FLOOD.

PART II.

AGAINST transgressors of the law generally our forefathers were by no means so leniently disposed as we are, but were accustomed to take full stock of all delinquents who were

* Dobson and Harland, *loc. cit.* p. 75.

† *Report of the Record Commission*, 1837, p. 453.

‡ *Sussex Archaeological Collections*, xii. p. 197.

to be dealt with. The old writer, quoted in the last article, says on this subject :—

Now, upon the examination of felons, and the like offenders, these circumstances following are to be considered :—

His name, that is, if he be called by divers names ; his parents, if they were wicked and given to the same kind of fault ; his abilitie of body, that is, if strong and swifte, or weake and sickly ; his nature, if civil or hasty, witty and subtil, a quareller, pilferer, or bloudy minded, &c. ; his means, if he hath whereon to live, or not ; his trade ; his company, if ruffians, suspected persons, or his being in company with any other offenders ; his course of lyfe, that is, if a common ale-house hunter, or ryottous in diet, play or apparell ; whether he be of evill fame or report ; whether he hath committed the like offence before ; the change of his countenance, his blushing, looking downewards, silence, trembling ; his answers, doubtfull or repugnant ; the measure of his foot ; if he fled ; if he lyes lurking in a place where he had nothing to do ; time, the yeare, day, houre, early or late.

It may, however, surprise the reader to hear that, in the reign of Elizabeth, dyeing cloth or other material with logwood was deemed so heinous an offence, that persons convicted thereof were committed to prison, and there "remained without baile" until they paid the penalty required by the law.

By a Statute passed in the reign of Edward VI. it is enacted that :—

No person under the degree of a lord, shall shoot in any handgun, within any cite or towne, at any fowle or other marke, upon any church, house or dove-cote. Neither shall any person shoot in any place, any haile-shot, or any moe pellets than one, at one time, upon paine to forfeit 10*℥*, and to have three moneths imprisonment."

A good position in society seems to have also been a *sine qua non* to all lovers of sport in the merry days of a still older period, judging from the following enactment of the time of Richard II. :—

If any lay man, not having in lands 40*℥*. per annum : or if any priest or clerk, not having living 40*℥*. per annum, shall have, or keep any hound, greyhound, or other dog for to hunt, or any ferets, hays, hare-pipes, cords, nets, or other engins, to take or destroy deere, hare, conies, or other gentlemen's game, and shall be thereof convicted at the sessions of the peace, every such offender shall be imprisoned for one whole yeare.

Due attendance at divine service was required by the law in the time of "good Queen Bess," one of her statutes declaring that—"persons above the age of sixteen yeares, which shal absent themselves from

the Church by the space of one moneth, and shall be thereof lawfully convicted, shall forfeit for every moneth 20*℥*, without baile."

We are informed by an old author that "the law abhorreth idlenesse as the mother of all evill ;" and it would appear that the spirit of this sentiment was duly observed by our forefathers in the time of Edward III. During the reign of this sovereign, Parliament passed an Act, known as the Statute of Labourers, the particulars of which are curious, "and are a good standard to settle the comparative value of money." The object of the Statute was to rectify the state of disorganization existing in the labour market of the day, which had been caused by the plague of the previous year. This terrible visitation having seriously depopulated the country, some of the labourers, according to the recital of the Statute, were now taking advantage of the scarcity of hands to insist upon extravagant demands, while others were choosing rather to beg and live in idleness, than to earn their bread by labour. This Statute, which was a sort of Master and Servant's Act, declares that "a common labourer in the hay harvest, is to have one penny a day, except a mower, who, if he mows by the acre, is to have 5*d*. an acre, or otherwise 5*d*. a day. A reaper is to have 2*d*. the first week in August, and 3*d*. till the end of the month, and he not to ask for either meat, or any other perquisite or indulgence" (see *Barrington on the Statutes*, p. 239).

In the time of Elizabeth it was permitted to every justice of the peace, upon request, "to cause all such artificers and other persons as be meet, to labour by his discretion, to worke by day in hay-time, and harvest-time, for the saving of corne and hay, and might upon their refusal imprison them in the stockes by the space of two dayes and one night"—a very salutary law, which might advantageously be revived in these days in certain cases.

A commentator upon the old enactments "made for the setting to worke and relief of the poore," recommends justices of the peace to use "their best endeavours for the due execution thereof," on the ground that "infinite swarms of idle vagabonds are rooted out,

which before wandred up and downe, to the great danger and indignitie of our nation."

Against offenders of this class, the law was extremely severe, a Statute of Elizabeth declaring that "any one justice of peace may appoint all rogues and vagobonds which shall be taken begging, wandering, or mis-ordering themselves, to be stripped naked from the middle upward, and to be whipped till their bodie be bloudie." After the rogues and vagabonds had been thus accommodated, the duty of the justice acting in the matter, was to present them with "a testimoniall under his hand and seale, testifying their punishment," with the date, place, &c.; no doubt a very gratifying species of testimonial to the fortunate recipients. The definition of a vagabond in old English law books is this:—"He which hath neither certaine house, nor stedfast habitation, but liveth idely, and loytering, and a rogue and vagabond seem to be all one." The following are some of those included in this category:—

All idle persons going about the country, either using any subtil craft, or unlawfull games, being fortune tellers, or jugglers, or using any other crafty science.

All procters, patent-gatherers, collectors for gaoles, prisons, or hospitals, wandering abroad.

All fencers, bearewards, common players of enterludes, and minstrels, wandering abroad.

All pedlers, petty chapmen, tinkers, and glassemen, wandering abroad.

All persons wandering, and pretending themselves to be Egyptians.

Poore, diseased, or impotent persons travelling to the bathes for ease of their griefes.

When rogues became very bad indeed, they were called incorrigible, and are thus spoken of:—

Now these incorrigible rogues be such as shall either appear to be dangerous to the inferiour sort of people, or such as will not be reformed of their roguish kind of life.

A rogue that affirmeth that hee was borne in such a towne in such a county, and is sent thither, if he were not borne there in truth, is said to be an incorrigible rogue.

Beggars were a far greater abomination in the eyes of our ancestors than they are in ours, for we read that "Master Perkins," in his exposition of the eighth commandment, "Thou shalt not steale," saith "that he breaks that commandment, which being lustie, lives

by begging. And so of him which shall relieve, feed, or cloath stout and lustie rogues."

Closely allied to these transgressors were another species, called *night walkers*, defined in old law to be "suspected persons as shall sleepe in the daytime, and goe abroad in the nights," who were held so much in abhorrence, that one writer speaks thus of them:—

Such night-walkers, or night-birds, are ominous, like the whislens, and such night walkings are unfit for honest men, and more suiting to the thief, the night-whistler, and to beasts of the prey, which come forth from their dens, when man goes to his rest.

It appears that the section of the British public commonly now known under the name of gipsies, were, in the reign of Henry VIII., the subjects of a severe enactment. A Statute of the twenty-second year of that king declares that "every justice of peace, or sherife, within one moneth after the arrivall may seise all the goods of any outlandish persons calling themselves Egyptians, that shall come into this realme, and may also keepe the one moitie thereof for his owne use." By a Statute of Elizabeth it was further enacted that "if any person shall call himself an Egyptian, or shall be in the companie of such, or shall disguise himselfe in apparell or speech, it is felonie without *benefit of clergie*."

On the strength of these Acts of Parliament, according to Sir Matthew Hale, in his work, *Pleas of the Crown*, upwards of a dozen of the unfortunate wretches in question were executed at one time in Suffolk. Not until the reign of George IV. were these laws fully repealed, and even at this day no small amount of prejudice exists against the "strange kind of commonwealth," as Blackstone terms the gipsies (vol. iv. 165), who were so inhumanly treated in this our liberty-loving England.

The phrase, "benefit of clergy," has just been mentioned, and it is one employed to denote a very singular feature of old English law, which requires notice in a Paper like the present. It was an ancient privilege allowed to the clergy, of claiming, when accused of felony, to be delivered up to an ecclesiastical judge—always favourable to his own order—for compurgation, instead of being tried in the ordinary way before the lay judges of the land. In ancient times, few persons, except those in holy orders, could read, and ac-

cordingly the test for an accused person claiming benefit of clergy, was his ability to read. If he could not, the courts would not part with the defendant, but proceeded to try him as though he were a layman. Afterwards, when education became more general, other persons besides clergymen were able to read; and so, in the reign of Edward III., Parliament extended the privilege of clergy, as it is called, to clerkly laymen, and in the reign of Elizabeth this enactment was confirmed. Women were not allowed their clergy until the reign of William and Mary, when Parliament extended the benefit to them. In the reign of Henry VII., however, a blow was aimed at this singular privilege as enjoyed by laymen, and a statute was then passed—against “diverse persons *lettered*, who have been more bold to commit murders, rapes, robbery, theft, as well as all other mischievous deeds”—which enacted that persons “not within holy orders” accused of these offences, and convicted thereof, were in cases of murder to be marked with the letter “M” on the brawn of the left thumb, and in all others with the letter “T,” to denote, it is presumed, that the person had been guilty of theft. In cases of high treason, benefit of clergy was never allowed to be pleaded. It is stated that, when an accused person claimed his clergy, it was usual to test his learning by requesting him to read the first verse of the fifty-first Psalm, which in Latin begins with the words, *Miserere mei Deus*. In addition to the extraordinary character of this proceeding, in which a touch of grim humour seems perceptible, its absurdity is apparent; for, of course, men might easily have coached themselves up in the required test. The ecclesiastical judge, who was generally the bishop, might, however, have given the defendant anything else to read; and in either case, in the event of his inability to comply, might have handed him over to the law, and this proceeding frequently meant death. A custom which favoured criminals solely on account of their good education, appears to us who live in times when it is justly thought that superior intelligence adds a stain to criminality of any kind, to be in the highest degree absurd; yet we are told by able writers that the benefit of clergy, or learn-

ing—for “clergy” is here tantamount thereto—was not so ridiculous as it seems. Without saying more on the subject, it may be stated that the privilege was abolished in the reign of George IV.

In conclusion, we will present the reader with a specimen of an indictment for murder in use in this country not so very many years since. It is as quaint a composition as can well be imagined, and few persons could peruse its cumbersome phraseology without observing its childishness and narrow-mindedness:—

Westmorland. *AT the general quarter sessions of the peace holden at Appleby in and for the county aforesaid, the seventh day of April in the first year of the reign of our sovereign lord George the third of Great Britain, France, and Ireland, king, defender of the faith, and so forth, Before J. P. and K. P. esquires, and others their associates, justices of our said lord the king, assigned to keep the peace of our said lord the king in the said county, and also to hear and determine divers felonies, trespasses, and other misdemeanours in the said county committed, by the oath of ——— good and lawful men of the county aforesaid, sworn and charged to inquire for our said lord the king, and for the body of the county aforesaid, it is presented:*

That John Armstrong late of Appleby in the county aforesaid, yeoman, not having God before his eyes, but being moved and seduced by the instigation of the devil, on the thirtieth day of March in the first year of the reign of our said sovereign lord George the third of Great Britain, France, and Ireland, king, defender of the faith, and so forth, at the hour of nine in the afternoon of the same day, with force and arms, at Appleby aforesaid in the county aforesaid, in and upon one George Harrison in the peace of God and of our said lord the king then and there being (the aforesaid George Harrison not having any weapon then drawn, nor the aforesaid George Harrison having first stricken the said John Armstrong) feloniously did make an assault; and that the aforesaid John Armstrong, with a certain drawn sword of the value of five shillings, which he the said John Armstrong in his right hand then and there had and held, the said George Harrison in and upon the right side of the belly near the short ribs of him the said George Harrison (the aforesaid George Harrison as is aforesaid then and there not having any weapon drawn, nor the aforesaid George Harrison then and there having first stricken the said John Armstrong) then and there feloniously did stab and thrust, giving unto the said George Harrison then and there with the sword aforesaid, in form aforesaid, in and upon the right side of the belly near the short ribs of him the said George Harrison one mortal wound of the breadth of one inch, and of the depth of nine inches; of which said mortal wound, he the said George Harrison then and there instantly died: And so the jurors aforesaid upon their oath aforesaid do say, that the said John Armstrong him the said George Harrison on the aforesaid thirtieth day of March in the year aforesaid, at Appleby aforesaid in the county aforesaid, in manner and form aforesaid, feloniously did kill; against the peace of our said lord the now king, his crown and dignity, and against the form and statute in such case made and provided.

Fletcher of Saltoun's Writings.

FAZLITT remarks in one of his entertaining essays that a person may be indebted for valuable discourse to a great aunt, whose existence he had never heard of. Fletcher appears to have received his unquestionable temper and undaunted fearlessness from some grand aunt or uncle of the Bruces on his mother's side. In two lines of an old pasquil, we find him tersely and not inappropriately described :—

If Saltoun for freedom and property cry,

While tyrant may be read in his tongue and his eye.

All the notices of him by his contemporaries are exact. In them we find few of the lights and shades in character drawing to which we are now accustomed. They are as precise as the recorded verdict of a body of jurors, and bear the indelible stamp of his own age. His character is a strange and interesting study to a lover of the idiosyncrasies of the human mind, and would not inappropriately form the groundwork of an article on self-tormentors who are never satisfied ; or on men with ideals which the fitness of things can never realize ; or on men having no power of adaptability ; or on men with striking individualities. A theorist in an age of action, a student among men of arms, his ideas of government were, as Rawlinson sententiously puts it, "too fine spun." Alike in views and in temper, he was impracticable in a time when events hurried with great quickness, if not with precision. His fast-and-hard principles made no allowance for emergencies. The occurrence of extraordinary events embroiled him with men who had previously been his friends ; all intimacy was severed with the Duke of Shrewsbury, because the Duke, in the interests of his country, again became Secretary of State ; and he used Lord Sunderland in the same manner, on his lordship voting for the army. His keen spirit of independence made his career a wayward one, and his haughty temper drove him into indefensible positions in Parliament ; he laid hands on Lord Stair, and gave him "the reply valiant,"

on his lordship having made a remark which Fletcher imagined applied to him. Whigs and Tories, in his emphatic way, he considered names to cloak the knaves of both, and Sovereigns were only effective hindrances to national liberty and progress ; yet he entertained the hope that a republic would prove happy to Scotland. Mr. Hill Burton thinks that he would have been an ungenial companion and fellow-labourer for burgesses or boors ; and there can be no doubt that his own country's nobles and politicians found in him one on whose support they could not depend, and whose geniality they could not discover. But he stands out from among those of his age and his country, too many of whom were time- and self-servers, and tainted with the influence of the Courts, as a thoroughly honest man. All his contemporaries bear enthusiastic witness to his sterling honesty. And it is one of the strange contrasts of his character, that while he ever acted for what he deemed the advantage of his country and the freedom of the nation, he proposed a plan of predial slavery for the swarms of beggars that infested the land. Sir George Lockhart holds him up for his honesty as an example to those desiring "to serve and merit well of his country ;" and Malcolm Laing reveres and laments over him as being "the last of the Scots." This "low, thin man, of a brown complexion, full of fire, with a stern, sour look," was as honest as the sword he wore. In his strong opposition to the Highland parties, whose interference was seldom beneficial to the nation, and to the Jacobites, he claims the sympathy of the Saxon Lowlanders. He possessed a virtue, by no means common then or now, of being consistent in his opposition. Despite the power of the Governments, he opposed as vehemently the intrigues of the courtiers as he did the designs of the Sovereigns. While he sadly lacked statesmanlike qualities, it is necessary, in order that we may understand the fulness of his character, that we place ourselves to a slight degree in sympathy with his patriotic zeal. His learning was in advance of most of his equals ; and it is the opinion of the English historian that he bore a lively resemblance to Roman senators. Many of his eccentricities fall into forgetfulness as we are guided in our judgment by the noble

spirit of the love of country which animated him; and then even the calmness of the Scottish Historiographer-Royal recognizes that few men in Scotland or in any other country has attained, as he did, what was noble in classic patriotism and courageous in mediæval chivalry.

Most of our early Scotch writers are stiff and formal, as if they wrote upon their oaths. Grace, ease, and style they sadly lacked. Fletcher, with his pure English, his swinging flexibility, and the wonderful neatness of his style, far surpasses most, if not all, of our old Scotch politicians. His writings rank him among the best of early Scotch authors. A ruddy glow of enthusiasm, a bright ideal of national freedom, and a noble indignation against corrupt manners, reign over them. They read as a faithful transcript of his full spirit, and the pages flow with a forcible yet elegant style, pointed with a wealth of illustrations. The pith of his power is frequently compressed into short, nervous sentences, where at once his strong personality is felt. His fervour not unfrequently turns his thought out in epigrams, which readily lend themselves to quotation.

If we may live free, I little value who is king.

I cannot see why arms should be denied to any man who is not a slave, since they are the only true badges of liberty.

Whoever is for making the king's power too little or too great, is an enemy to the monarchy.

The sea is the only empire that can naturally belong to us.

Upon the union of the crowns Scotland was totally neglected, like a farm managed by servants, and not under the eye of the master.

They (the Presbyterians) must not tell me that their church can never fall, since it is the true church of God. If it be the true church of God, it needs no crooked arts to support it.

This last quotation shows at once his quickness of sight and his keenness of touch. His style is free to a great degree from the defects of his time, and possesses the singular freshness which follows foreign culture. Clear, precise, and pithy, earnest in his convictions, and full of hope, with a decided facility of insight withal, his writings form excellent reading. His Saxon blood runs through his Saxon words. Many sentences of happy meaning arrest our attention. He said that the "mutual good offices" between the Sovereign and Parliament should,

like regular tides, ebb and flow between king and people. . . . The king stands in need of money, the people of good laws. . . . Money may be given at once, for a long time, or for ever; but good laws cannot be so enacted, the occasion and the necessity of them discovering itself only from time to time.

As an accurate descriptive writer of the manners of his time he ranks high. His pictures are generally sad, though his hopes were ever bright. They are full of gloom, with the shades dull and dark and full of awe; but, vivid with picturesque terseness, they lift his writings above the fleeting reputation of an essayist into the position of valuable historical materials. Sir Walter Scott was among the first to recognize this value of his being a limner of national life; and in the novelist's pages we come across quotations from Fletcher, which give us glimpses into the cavalier-like manners of the time and the deplorable state of the country. His accuracy is undoubted, and a page of his description is like a table of statistics clothed in realization. With considerable power he describes the state of agriculture in 1698:—

Were I to assign the principal and original source of our poverty, I should place it in the letting of our lands at so excessive a rate as makes the tenant poorer even than his servant, whose wages he cannot pay; and involves in the same misery day labourers, tradesmen, and the lesser merchants who live in the country villages and towns; and thereby influences no less the great towns and wholesale merchants, makes the master have a troublesome and ill-paid rent, his lands not improved by inclosure or otherwise, but, for want of horses and oxen fit for labour, everywhere run out and abused.

The condition of the lesser freeholders, or heritors as we call them, is not much better than that of our tenants; for they have no flocks to improve their lands, and living not as husbandmen but as gentlemen, they are never able to attain any. Besides this, the unskilfulness of their wretched and half-starved servants is such, that their lands are no better cultivated than those laboured by beggarly tenants. And though a gentleman of estate take a farm into his own hands, yet servants are so unfaithful or lazy, and the country people such great enemies of all manners of inclosure, that, after having struggled with innumerable difficulties, he at last finds it impossible for him to alter the ordinary bad methods whilst the rest of the country continues in them. . . . To all this may be added, the letting of farms in most part of those grazing countries every year by roop or auction. But our management in the countries cultivated by tillage is much worse, because the tenant pays his rent in grain, wheat, barley, or oats.

He had a patriotic Lowlander's antipathy against the Highlanders; and, if the state of the Highlands was as he represented it to

be, he cannot be accused of narrowness in that antipathy. He thus spiritedly describes the Highlands and the state of the country with the number of lawless beggars:—

There are at this day in Scotland (besides a great many poor families very meanly provided for by the church boxes, with others who, by living upon bad food, fall into various diseases) two hundred thousand people begging from door to door. These are not only no way advantageous, but a very grievous burden to so poor a country. And though the number of them be perhaps double to what it was formerly, yet in all times there have been about one hundred thousand of those vagabonds, who have lived without any regard or subjection either to the laws of the land or even those of God and Nature; fathers incestuously accompanying with their own daughters, the son with the mother, and the brother with the sister. No magistrate could ever discover or be informed which way one in a hundred of these wretches died, or that ever they were baptized. Many murders have been discovered among them; and they are not only a most unspeakable oppression to poor tenants (who, if they give not bread, or some kind of provision, to perhaps forty such villains in one day, are sure to be insulted by them), but they rob many poor people who live in houses distant from any neighbourhood. In years of plenty, many thousands of them meet together in the mountains, where they feast and riot for many days; and at country weddings, markets, burials, and other the like public occasions, they are to be seen, both men and women, perpetually drunk, cursing, blaspheming, and fighting together.

To encourage industry and to discourage thieving, and as a remedy for such lawlessness, he proposed his plan of predial slavery; and, rather than the beggars continue a burden on his country, he said it would be better if they "were sold to the gallies or West Indies." His political opinions are interesting, and are strongly flavoured with his republican sentiments. He very justly proposed that all rents of farms be paid in money and not in grain, the evil effects of which in his own age he has well summarized. In the same Paper he made the startling proposal of gradually abolishing interest on money, with the object that all the money of the nation should be taken from investments and employed in cultivation or in trade; and then he brought forward the republican proposal that no man was to be allowed to possess more land than he was able to cultivate by servants, having for his objects "the plough being everywhere in the hand of the possessor," and the race of "horses and black cattle much mended." His martial spirit is shown in the proposal that all young

men should enter a camp for two years' military training; the camps were not to be stationary, but to remove from "heath to heath." Besides the use of arms, they were to be taught "wrestling, leaping, swimming, and the like exercises;" and to "carry as much in their march as ever any Roman soldier did." Many of the regulations are not without a dash of his strong humour. The soldiers were to

be obliged to use the countrymen with all justice in their bargains, for that and all other things they stand in need of from them. Their drink should be water, sometimes tempered with a proportion of brandy, and at other times with vinegar.

The patriotic Scot, recognizing that the young soldiers, "like wax, they may be moulded into any shape," was desirous of due care being taken that "the youth" should not "be infected with foreign manners."

It is in "An Account of a Conversation concerning a right Regulation of Governments for the common good of Mankind," that Fletcher reaches his highest literary powers. It has been aptly described as "singularly natural, easy, and pleasant, showing great powers, both historical and dramatic;" and it is valuable as a record of his manner of speaking, though it is barbed at times with biting banter and hilarious humour, and contains many of his lofty ideas and characteristic notions. But we seek in vain for any definite principle of government; and while recognizing the necessity of a union, he desires a union of England and Scotland's strength, a federative union; his schemes are extravagantly enthusiastic, and undoubtedly Utopian. This little pamphlet is, nevertheless, remarkably interesting to the man of letters and to the student of history for its delightful old charm. The tone and style are those of an educated country gentleman, a little pompous and high-tempered. There is a pleasant air of consequential dignity in the Earl of Cromarty's remarks of the view of London from his lodgings in Whitehall:—"You have here, gentlemen," said the Earl, "two of the noblest objects that can entertain the eye; the finest river, and the greatest city in the world. When natural things are in the greatest perfection, they never fail to produce most wonderful results."

And a neat touch of the old picturesque, approaching idyllic prose, worthy of Sir Thomas Overbury, appears in these words of Sir Christopher Musgrave :—

The county of Kent furnishes us with the choicest fruit ; Hertfordshire and Cambridgeshire with corn ; Lincolnshire, Essex, and Surrey with beef, veal, and mutton ; Buckinghamshire with wood for fuel, and the river with all that the seas and the rest of the world affords. In a word, all the useful and superfluous things that Nature produces, or the wit of man has invented, are to be found here, either made by our artificers, or imported by our merchants.

It also contains one or two bits of rough jesting and some sallies of touchy tempers, which seem to be recorded with all their strength of heated passion in the words. Take, for example, this strikingly described scene :—

What account, said he (Sir Edward Seymour), should we make of Scotland, so often trampled under foot by our armies ? Of late years, did not the very scum of our nation conquer you ? Yes, said I, after they had, with our assistance, conquered the king and the nobility and gentry of England ; and yet that, which you call a conquest, was a dispute between parties, and not a national quarrel. It was, said he, inseparable from the fortune of our Edwards to triumph over your nation. Do you mean Edward of Carnarvon, said I, and his victory at Bannockburn ? No, replied he, I mean Edward the First and Third, whose heroic actions no princes have ever equalled. Sure, said I, you do not mean the honour of the first, or the humanity of the third, so signally manifested at Berwick ; nor the murder of Wallace by the first Edward, or the poisoning of Randolph, Earl of Murray, by the third, after they had both refused to give battle to those heroes ?

His ever-memorable remark about national ballads occurs in this "Account of a Conversation," and in this way :—

Even the poorer sort of both sexes (said Sir Christopher) are daily tempted to all manner of lewdness by infamous songs sung in every corner of the streets. One would think, said the Earl, this last were of no great consequence. I said I knew a very wise man so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads, he need not care who should make the laws of a nation. And we find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic poet.

It is noteworthy that this proverbial saying is said to have been quoted by Fletcher from "a very wise man," though it has long been attributed to Fletcher's own self. In the records of our old authors such a remark is not to be found, and universal belief has fixed the authorship upon him. It was pro-

bably with a little stern egotism that he referred to himself as being "a very wise man." This remarkable saying has been said to have been uttered by men as widely separated as Burns and Cobbett. In our literature this was the earliest acknowledgment of the power of ballads. But the fact that in Scotland the kings kept bards and *jongleurs* who strolled about the country singing their ballads at burgh street corners, among villagers, and at farmhouses, goes to show that the author of that happy saying was a Scot. In Scotland at that time ballads alone formed the literature of the people. They were their songs, and to their music they danced. Their directness and simplicity show us that, if not written by, they were at least written for, the people. Over the country they grew like wild flowers. Satiric-smiling pasquils spread over the land like briar roses. Ballads breathed the hopes and fears of the people, and went straight to their hearts ; their highest and holiest matters were said in the old minstrelsy ; in times of national wars and national troubles, their strains stirred the people's blood like trumpet sounds ; and the burdens of their loves and sorrows found meet expression in the sweetness of their own songs. Down in the Borderlands the ballads were the best, and it is not improbable that Fletcher had them in his memory when his lips spoke of their power. And, strange to say, the lives and manners of these Border marauders, bold and brave and hearty in their lawlessness, agree to a nicety with the burdens and descriptions of their popular ballads. The spirit of lawless daring, a light laughing scorn of personal danger, gladdens their lives, and the music is full of the clanking noise of gallant moss-troopers returning from the Borders with flocks of sheep and heads of cattle, with Englishmen in pursuit waving their spears and lances, and the ringing yelp of a bloodhound on the rievvers' track.

With the true reformer's spirit, Fletcher saw that real progress has first to be made in the national heart. It was another way of expressing that he would rather have been Homer than Alexander the Great. And in his own country it receives a home-thrust in pointed facts. Burns did more for Scotland than all the lawmakers of

the Scottish Conventions or the Scottish Parliament. The sentiment possesses not a little of the genuine power of culture. Half a truth, though it may be, as most sayings are, it has long passed current on the people's lips, and found lodgment in their hearts; and, proverb-like, it is as full of meaning and as fresh in spirit to-day as when it was spoken two centuries ago. It is singular that Meusnier de Querlon intended writing the history of his country by a chronological series of songs and ballads; and our Gallic neighbours will be among the first to appreciate the rough truth that lies in the words of the honest Scot. The glowing passion of the "Scots wha hae" has and ever will stir the hearts of Scotchmen as no other song can; the spirited words of the "Marseillaise" will long exercise its marvellous influence over the French after "The Feast of Pikes" is forgotten by them; and the national voice with which King Henry was greeted on his return from Agincourt with the lines thus opening—

Oure kynge went forth to Normandy,

is not lost, and still rises occasionally to the old ballad notes. And happy indeed is that country which has got a wealth of simple ballads, bright with generous thoughts, and set to the rapturous music of common language, for the meet expression of the national feeling.

JAMES PURVES.



Extracts from ye Gild Book of the Barber-Surgeons of York.

THIS is a quaint book we have before us, and beautifully got up too, with its illuminated portraits of every sovereign that has ruled in England from Henry VII. to George II. It is all in manuscript on vellum, written in Gothic characters, and besides the constitutions of the gild, it has annexed some wonderful diagrams of cabalistic and medical lore; an essay on the letting of blood, and an essay on cures for the pestilence.

But we will for the present deal with the

constitutions of the gild, which bring before us something of the life of those days; we can see the barbers and the surgeons hurrying to the council of their gild held in the "room on Ouse Bridge," their gowns on for fear of the fine. Ouse Bridge must have been somewhat like London Bridge in those days, covered with houses. Then they would meet the members of other gilds in the fine old Gild Hall down by the water's edge; and very particular were these barbers and surgeons of York not to allow any interference with their craft, no quack vendors of unauthorized drugs would they tolerate; they and they alone were licensed to kill, cure, and shave the good citizens of the then capital of the North.

This book tells us on its title-page that it was begun in 1486, in the second year of the reign of King Henry VII., William Chymney being Mayor of the City of York, and administers to all whose names should be inscribed therein the following oath:—

Ye shall swear to be trusty and true unto the King our Sovereign Lord, and to this City of York, and also to the science of Barbers and Chirurgions within the same, and all good ordinances, statutes, usages, and customs heretofore made and used in the same art or science ye shall keep, support, and maintain at all times to your power, and the secret and counsel of the same art ye shall truly keep and learn. So help you God, and by the contents of this Book.

In the year 1592 at the request and expense of the whole company the articles of the gild were expanded and corrected, and from these we can form a fairly clear idea of the working of the confraternity.

Two searchers were annually appointed on the Monday after the Nativity of St. John the Baptist: in this year they were Master Henry Leach and Master George Dimming; their duties were very onerous, the whole superintendence of the gild rested on their shoulders, on going out of office they had to "render their accounts unto the Master of the said art of all things belonging to them, upon pain of a fine of 6s. 8d. to the chamber and the company."

The searchers had to warn all the men of the art of the occasions on which they should appear in the Gild Hall, 6s. 8d. being the fine for non-attendance after such warning had been received.

Then the searchers saw to the carrying out of the following article :—

Every man of the said art when he first sets up to keep shop as a member shall first be a freeman of the city, and then searched by the said searchers, whether he will be able to occupy as a member or no, and if the searchers approve him able, then at the first setting up as a member he shall pay 18s. 4d. (except the sons of franchised men), and if he be found unable then he shall give such a convenient time with some brother of the said science, as shall be appointed and set down by the searchers.

Again, if any man before the term of his apprenticeship had expired did "presume to set up as a member not being admitted, it shall be lawful for the searchers to take away his basins or other signs which he hath towards the street to shew his art, and to carry them to the chamber on Ouse Bridge to the Lord Mayor," and this functionary had to settle the fine the delinquent was to pay.

Also the searchers had to see that the members hired no servant "to practice this art above six days" without a proper license, the penalty being 6s. 8d. for doing so.

About aliens and strangers practising the art in York, the searchers had to be very strict; if a man presumed to shave or to heal in York for more than five days he had to pay a fine of 2s. per diem for each day beyond that limit.

Then the searchers had to search into and examine all manner of cures, and to see that the cures were consistent with the then accepted rules of chirurgery, and if any brother of the gild "do utter or give any indecent words to the searchers" in the exercise of their office, then he laid himself open to a fine of 3s. 4d. Furthermore, if any member of the art was found obstinate, and refused to come to the hall of the assembly without his gown, then he had to pay a fine of 6d.

They were very strict on the matter of medical etiquette, as the following item proves: "None of the said company shall intrude himself into the company of any other brother, who is dressing of any patient either wounded or hurt, except he be specially requested by the patient or by some friend of his, upon pain of 6s. 8d. to the uses of the guild, and also no barber shall powle, trim, or shave any of his brothers' customers until such time as the

said brother be fully contented and paid, upon fine and forfeiture of the same sum."

Regulations about the Sabbath day are likewise set down. "It is ordered that none of the barbers shall work or keep open their shop on Sunday except two Sundays next or before the assize weeks." 10s. to be paid for breaking this rule. This seems to have been a rule liable to be broken, for in 1676 there was another law laid down against Sabbath breaking to the following effect :—

This court taking notice of several irregular and unreasonable practices committed by the company of Barber-Surgeons within this city, in shaving, trimming, and cutting of several strangers as well as citizens' hair and faces on the Lord's day, which ought to be kept sacred, it is ordered by the whole consent of this court, and if any brother of the said company shall at any time hereafter either by himself, servant, or substitute, tonse, barb, or trim any person on the Lord's Day in any Inn or other public or private house or place, or shall go in or out of any such house or place on the said day with instruments used for that purpose, albeit the same cannot be positively proved, or made appear, but in case the Lord Mayor for the time being shall upon good circumstances consider and adjudge any such brother to have trimmed or barbed as is aforesaid, that then any such offender shall forfeit and pay for every such offence 10s.: one-half to the Lord Mayor, and the other to the use of the said company, unless such brother shall voluntarily purge himself by oath to the contrary, and the searchers of the said company for the time being are to make diligent search in all such as aforesaid public or private places for discovery of such offenders.

Another regulation about Sabbath breaking is worthy of note :—"If any brother of the said company shall resort to any Inn or Tavern or Alehouse upon the Sabbath day, or other holiday, in time of divine service or sermon, he shall pay a fine of twelve pence."

If one brother absented himself from the funeral of another without good and reasonable excuse he had to pay 3s. 4d.

Regulations about apprentices of course were very minute, as out of apprentices sprang the future members of the gild. At first he must be the son of a freeman, or else a fine was imposed upon him. This regulation was, however, in later days abolished. Indentures, recorded by the clerk of the company, had to be drawn up for each apprentice eight days after entering the service of his master. And if any apprentice or servant were convicted of stealing from his master any goods

over the value of 6*d.*, he was "to be clearly discharged forth of the said company for ever at the discretion of the then Lord Mayor."

At the recording of every apprentice twelve pence was to be paid into the stock or common fund of the gild, over which the searchers held jurisdiction, and every member paid 3*d.* quarterly "towards the increase of the said stock." Also at the receiving of his oath each member paid twelve pence, and out of this common stock the expenses of the gild were liquidated: the fees due to the searchers, the fees to the clerk or attorney, and the expenses of their establishment.

Then last, and in the eyes of many doubtless not least, of this draft of 1592 was the following:—

It is agreed by a general consent of the company of Barber-Surgeons that from henceforth the antient head searcher upon the election day shall make the whole company a dinner, and every person paying 6*d.* a-piece of their own charge, and the surplusage (if any such be) to be paid out of the stock.

On the 8th day of June, 1614, the Council of Barber-Surgeons sat again on Ouse Bridge to add further rules and regulations to the above. They are eleven in number, and being clearer in statements than those of the former, I will quote them as they stand:—

1. That the company of chirurgeons every year shall chose one of the said company to be the master in anatomy, which said master shall have the disposing of all things belonging to the said anatomy, as also the keeping of all things pertaining to the dissection of the same, and to make account of those things at the ending of his year, and to deliver them up to the company, and they to the next master elected.

2. That the said master so chosen be a licensed chirurgeon, and twice in the term of the said year the said master shall read a lecture either in anatomy or chirurgery, and if he so refuse to do he shall pay for every such refusal 10 shillings to the use of the Lord Mayor and Corporality of the said city, to be levied by distress or to be recovered by action of debt by the town clerk of the said city for the time being in the King's Majesty's Court to be holden before the sheriff of the said city, wherein no wages of law shall be allowed for the defendant.

3. Every dissection to be attended by the whole company, and they that shall willingly or wilfully at any time (if in any sort he profess chirurgery) absent themselves, not having a reasonable excuse, shall be fined for every default 3*s.* 4*d.* to the aforesaid uses, and to be levied and recovered in manner aforesaid.

4. The said master at every dissection shall ap-

point such of the licensed chirurgeons as he shall like best of to dissect the said anatomy, and if they refuse so to do, to pay for every time they deny 5*s.* as aforesaid.

5. The said master shall describe to such as he shall appoint to dissect (if they be unskilful in dissection of that part) the rising circumference and insertion of the said part, which if he do not, they requesting him thereunto, he shall pay 3*s.* 4*d.* as aforesaid.

6. That the said master, and two searchers for the time being, shall call before them (having such other company as they think fit to assist them) all such as be strangers and others unlicensed, practising chirurgery in the city, to examine them, and finding them insufficient, or refusing to be examined, to forfeit and pay for every time offending 20*s.* to aforesaid purpose.

7. Every one of the said company professing chirurgery shall read a lecture either in chirurgery or anatomy to the whole company out of some author in chirurgery or anatomy as shall be appointed by the master of anatomy and by one of the searchers, being a licensed chirurgeon, which if he refuse (having had reasonable warning to provide for the said reading), from such time not to practise the art of chirurgery till he perform the reading of the said lecture, upon pain to pay for every time not reading a lecture 20*s.* to purposes aforesaid.

8. Every chirurgeon within a month after he is made free shall likewise read a lecture unto the whole company out of some author as appointed, upon pain of 20*s.* fine.

9. Every one professing chirurgery and living within the city, or others coming to this city being licensed or otherwise, shall either become freemen of the said city and company within 3 months after their said coming or else avoid the city, and pay for every month they remain after 40*s.* as aforesaid.

10. That none unlicensed or such as can give no reason for the cure they undertake, as to have knowledge of the causes and signs thereof, or none that understand not the virtues of such medicines as they apply, whether they be simple or compound, taking money for their medicines, shall practise chirurgery upon pain to forfeit for every time 20*s.* as aforesaid.

11. Every freeman or woman of this city either taking or using, or suffering their children or servants to take or use, the counsel or help of any strange or any other unworthy professor or unlicensed chirurgeon, having not first had and used the counsel and help of the free licensed chirurgeons of this city (bone-setters excepted) shall forfeit for every time so doing 40*s.* to the aforesaid uses.

There are the decrees of one or two sittings of the gild entered in this book relative to the precedence of the master of anatomy, who was adjudged to rank before a searcher, and to the vexed question of apprentices. Then follow the names of all who are entered in the guild, the last entry being in 1782.

J. THEODORE BENT.

The Great Case of the Impositions.

By HUBERT HALL.

PART II.

HALLAM tells us that Queen Mary was the first English Sovereign since the accession of the House of Lancaster who had recourse to illegal means of enhancing the revenue of the Crown; that in 1557 she set a duty on cloths exported, and afterwards on the importation of French wines. Hallam does not, however, say a word in explanation of these new duties from the history of the times; neither does he seem to have profited by Chief Baron Fleming's powerful protest against confusing a bounty on a native industry with a prohibitory tax on an imported luxury.

On the other hand, our popular historian, being in blissful ignorance of the merits of the whole transaction, has wisely passed it over along with the rest of the social history of the period between the Dissolution of the Monasteries and the Invincible Armada.

The truth is, that Hallam, who saw nothing unusual or outrageous in the tyrannical and vexatious trade-proclamations of this period,* reserved all his indignation for those financial innovations of the first James, which were but the natural outcome of such precedents.

The merest glance at the above dates will tell us that in 1557 and 1558 Mary must have found it highly convenient to conciliate the growing outcry against foreign competition by restricting the exportation of woollen fabrics at the expense of her husband's heretic subjects in the Netherlands; while the interrupted commercial relations between France and both England and Spain, would sufficiently explain a prohibitive duty on the chief French import, even if this fact were not stated at large in contemporary documents.

The English merchants who, according to Hallam, were aggrieved by this restriction, were also disappointed in their hope of seeing it removed at Elizabeth's accession. This assertion is indeed partly true, but it is also extremely vague.

* Hallam, *Constit. Hist.*, first ed., p. 255.

The great merchants who could trade more advantageously than their foreign brethren had little to lose from useless attempts to secure retail as well as wholesale profits to this country; but the crowds of petty traders, whom it was the policy of the Government to discourage, found their account in a free-trade with the Low Countries.

With reference to a case partly reported by Dyer, Hallam appeals to an argument of Plowden which, "as far as the difficult handwriting permitted him to judge," was adverse to the Crown, his authority being a copy in No. 32 of the Hargrave MSS.

But it so happens that this copy is not in No. 32 at all, but in No. 27; a fact of which I am painfully aware from the tedious search it cost to discover it. Moreover, the handwriting is not in the least difficult, but as fair and plain as could be wished. The writing throughout No. 32, however, is really formidable, so that I shrewdly suspect that Hallam, misled by a false reference, lighted upon something in the latter volume which he took in earnest for Plowden's argument.

This in reality is rather a valuable list of precedents, most of them certainly opposed to the prerogative, and indeed on that account largely quoted by Hakewill, but which are little more than an expression of the great common lawyer's well-known jealousy of the equitable jurisdiction of the Crown.

But this is nothing to what follows in the very next passage of Hallam's history. Alluding to the abrupt termination of Dyer's Report above mentioned, he observes:—

But we may presume that if any such (judgment) had been given in favour of the Crown, it would have been made public. And that the majority of the bench would not have favoured this claim of the Crown, we may strongly presume from their doctrine in a case of the same description wherein they held the assessment of treble custom on aliens for violation of letters patent to be absolutely against the law.*

Now, in the face of such a decision as this the whole case for the impositions would fall to the ground. The right of the Crown to restrain, license, or even entirely exclude foreign merchandise was ever, notwithstanding Magna Carta, an essential of its prerogative. Most certainly it was neither opposed to the "common assent," nor to the "com-

* Hallam, p. 341.

mon profit" of the realm stipulated for in the highly restrictive articles of the Confirmation Chartarum, according to the current interpretation of those expressions.* If therefore this right was solemnly disallowed in the Exchequer itself, or rather in a conference of the whole bench, what precedents could be urged in favour of the always far more doubtful legality of impositions upon English merchants?

Hallam's authority for this statement is decisive. With reference to the above passage he observes in a note: "This case I have had the good fortune to discover in one of Mr. Hargrave's MSS. in the Museum, No. 132, fol. 66. It is in the handwriting of Chief Justice Hyde (*temp.* Car. I.), who has written in the margin, 'This is the report of a case,' &c." Then he quotes the whole report, ending with the words, "And after, by Parl. 5 Eliz. the patent was confirmed and affirmed against aliens;" from which the reader must suppose—as Hallam beyond question himself believed to be the case—that the Government of Elizabeth were driven to obtain the sanction of Parliament for their illegal and tyrannical measure.

During some years I had made an impartial study of this case an object, without however being able to overcome the conclusive evidence offered by Hallam on this point. But as my youthful faith in the veracity and accuracy of historians came to be diminished by experience, I examined Hallam's quotation from Hyde more narrowly, till I pitched at last on the phrase "confirmed and affirmed," and as this seemed a somewhat remarkable variation of the usual form, "confirmed and assured," I did what everyone should do at first, consulted the original MS.

Then I found that Hallam's presumably accurate transcript was a very inaccurate and misleading paraphrase. It is a painful fact that he could not read the manuscript. As this version has probably been a source of difficulty and error for two generations, as it is highly interesting in itself, even in its present mangled form, and as the issue which depends on it is of the first importance for the present argument, I shall make no

* See Chief Baron Fleming in Lane's Report, and Coke, 12th Report.

apology for transcribing it here *verbatim et literatim*.

[What follows in this page and the whole of the two next pages are in Lord Ch. J. Hyde's own hand-writing.]*

This is the copie of a report in my lord Dyer's written original but is not in the printed booke.

A report of a case resolved concerning the king's power to restrayne traffik and to impose.

King Philip and Queen Marye for affection born to the towne of Southampton when the sayd king did first arrive in England, did grant by thear letters patents (dated at Westm. 14 dayes after thear marriage) unto the Maior Baylifes and Burgeses of the towne of Southampton and to thear successors. That all wyne called Malmesey, whiche at any time after the feast of St. Michael the Archangell then next following the date of the sayd letters patents shold be brought into this kingdom from foreyne partes, sholde be landed in no place of the realm but only in the port and towne of Southampton. And the sayd King and Queen did by the sayd letters patents prohibit al marchants—denizens and aliens—that none of those wyne sholde be landed in any other port or place but only in the sayd port of Southampton upon the penaltye of paying treble custom for them, that is XX^s a but, the single custom being vij^s viij^d.

And for as muche as divers merchant strangers of Venice had brought Malmesey from beyond the seas after the making of the sayd charter and had landed them at a place called *Hone end in Kent* to be conveyed to London whear they were landed: An information was brought for the Queen in the Exchequer Tr. 1 Eliz. rot. 73. for the treble custom, and thear was demurred in law, and the case was thear argued at the bar, and not at the bench. And in Hill. Term 3 Eliz.: it was argued in the Exchequer chamber in the presence of all the barons of the Exchequer and of the Justices of bothe benches by Wray and Carus; and in Ester Term next following, in the halle at Sergeants In, wear of opinion against the letters patents Freuil baron of the Exchequer, Weston, Corbet, Rastell, Whiddon, justices, Saunders chief baron, Dyer et Catlin cheefe justices, as well for the principall matter of restraynt in the landing of Malmesey at the will and pleasure of the merchants for that it was against the lawes, statutes and customes of the realme, Scil. Ma. Ch. ca. 30, 9 E. 3, 14 E. 3, 25 E. 3, 27 E. 3, 28 E. 3, 2 R. 2, ca. 1, and others, as also in the assessment of treble custom which is merely against the law, also the prohibition above sayd was held to be private and not publiqz. But baron Luke e contra et A. Browne, Justice censuit deliberandum, And after at an other meeting the same Ester Term at Sergeants In, It was resolved as above, Baron Luke changed his opinion, A. Browne being then absent, and after by Parliam: 5 Eliz: the patent was confirmed and assured against aliens."†

It will be seen that the mention of "deni-

* This direction is in Hargrave's largest hand-writing, so that Hallam gained his knowledge of palaeography somewhat easily.

† Harg. MSS. No. 132; 166 et seq.

zens and aliens" in the above, which Hallam entirely omits, throws a new light on the question. The grievance of the common lawyers was not so much that aliens should be arbitrarily taxed for the public good, but that denizens should be included with them. Still, the concluding mention of aliens is ambiguous, and though convinced that some mistake had been made, and that this was a later and less authentic transcript from a draft of Dyer's original in which the Latin at least of the Letters Patent must be preserved, I could discover no such duplicate.

The blame again must be laid on Hallam. Had he given a correct reference to Plowden's argument, myself or some other, or, if he had ever really consulted that manuscript, he himself would have found there, on a fly-leaf, in Hyde's own hand, the duplicate and more authentic transcript of Dyer's report.

This is the same in substance with the one given above, except that, as I had expected, the Letters Patent are quoted in Latin, and the whole of the technical proceedings, from "and the case was thear argued" to the end, in Law French; and after the concluding word "aliens"—"*Et non versus Indiginis.*"

The cause of Hyde's clerical error, and of Hallam's ludicrous and reprehensible blunder, can be easily seen by a reference to the manuscript. The concluding sentence runs thus: "*Et puis p Parliament, &c. le pattend fuit confirme et assure versus alienigeñ et non versus Indiginis.*" Then, in the same line, without any break, and with a doubtful capital V, the manuscript continues:—"Vide p argumēt, 2 E. 3," &c. Hyde had carried his eye from "alienigeñ" to "vide" through a common optical delusion.

Hitherto I have preferred to speak of the impost as derived from the ancient right of Prizage, as deduced through the latter from the prerogative of purveyance or pre-emption. Here, however, I may easily be in error, so that I will mention a second theory, that adopted by the Crown itself during the period now in question.

"The Right conteynyn the matter of Tonnage and Butlerage and the ymport of wines is thus to be derived. The Tonnage and Butlerage are well to be maintained by records as the Pondage, and the ymport for wyne is of the same nature that the custome

of the woole is."* Here the impost is derived on the same analogy as the great customs; but as the latter were always classed with the pre-emption of tin, &c., as an outcome of purveyance, the point at issue becomes the same in either case. That point is neither more nor less than this. Was it lawful for the Crown, in the interests of the nation, to exercise any part of that ancient and undefined prerogative which had descended to it from the Anglo-Saxon period? No constitutional lawyer of this or any period could have answered that it was not lawful.

If the Scotch threatened the Border, who but the sovereign could authorize muster and array? Even his surly Commons could not deny this prerogative to Charles I. in 1639. Who besides the king had a freehold or enjoyment of the public forest lands? The two first Stuarts asserted their forestal rights with a rigour unknown to Norman tyrants. Charles I. put the right of pre-emption to a novel use by establishing a retail pepper trade; just as his father claimed a monopoly of the sale of tobacco, and his son made heavy requisitions on tin.

Even in the present day the Crown may profit by treasure-trove, escheat, and forfeiture; while it is only of late years that its guardianship of the common highways has been in abeyance.†

All these rights were and are due to the Crown by prescription not more ancient than the pre-emption of wools and the prizage of wines.

The objection to this argument will be, as it always has been, that the prerogative was here exerted against both the wishes and the interest of the nation for the sole aggrandizement of the Crown. This was partly alleged on Hampden's part in the case of the ship-money. The strict right of the Crown could not be denied even here, but the existence of an emergency to warrant its exertion was successfully disputed.

During the middle-Tudor period, however, I unhesitatingly maintain that both the interest and feeling of the bulk of the nation were on the side of the prerogative, and that, moreover, the Crown did little more than

* Galba, c. ii.

† The wholesale encroachments permitted of late years on the river Thames are sufficiently notorious.

seek to recover its undoubted revenue, which natural causes had diverted.

I could point to scores of passages from contemporary MSS. to prove that the impost on imported wines was a burthen scarcely felt by the consumer, and dear to the heart of the producer in this country.

The ships which were unladen of French wines, were reladen with English woollens for exportation. This practice not only caused a keen competition in the carrying trade of exports, in favour of the more enlightened foreigner, but by glutting the foreign cloth market, and lowering prices, made it impossible for the unskilled English weaver or dyer to supply the home market at current quotations.

Thus, the action of the Government in attempting to secure the monopoly of the export trade to the English merchant, and of the retail trade to the English artisan, was supported by one, and virtually by both, of those two great classes. It was only a few old-fashioned politicians, advocates of an agricultural revival, and a small but vigorous and enlightened minority of the nation, that resisted the false economical policy of the Government. These were the petty traders, mercers or grocers, who, grown rich by an unlimited course of trade, were fast taking their place amongst the landed interest.

These were the men who, swelling the ranks of the Tudor yeomanry, became the Puritan gentry of the next century, and won the fight for the liberty of the subject.

But to show how entirely the whole question is one of expediency decided by class interests, these very men were they who in turn imposed the Navigation Act upon their Dutch co-religionists.

There is good reason, however, to suppose that the Government of Mary and Elizabeth were actuated by better motives in seeking to restrain the growing consumption of luxuries than those chiefly imputed to them. Contemporary literature is replete with satires at the expense of the dandified consumer. The consumption of drink, with its ill effects on popular morality, was enormously on the increase, as may be gathered from the fatal tavern brawls which figure in the writs of gaol delivery for the period.

But there is one more view of the conduct

of the Crown, and one to which I have several times invited attention.

The importation of wine had increased since Edward I. at least four or five times. The value of the butt of wine was more than doubled, and ships carried a larger cargo than of old. A smaller margin of profit was left to the Crown from the farm of the custom, whilst the purchasing power of money had increased perhaps a third, and the expenses of the Crown had increased in proportion.

Was it then fair that the latter should still be content with the old and unvarying butlerage from Aliens, the uncertain and inadjustable prize in kind, and the ancient rates of the subsidy?

It was the same with the revenue drawn from the custom on cloths. The legality of the old custom on wool, as regulated by the *Confirmatio Chartarum*, was indeed unquestioned, but what was now the value of this custom to the responsible executive?

The export trade in wool had practically disappeared, and an export trade in unwrought cloths had taken its place. Who should murmur if the Crown took what was its own in another form; for, by some means or other, the deficiencies in the customs' revenue must be made up, to avoid that bankruptcy of the Government which seemed imminent? This was the view taken by the Ministers who instigated these exactions—by the high-principled Gardiner and the prudent Cecil.

None could charge the Government of Elizabeth at least with prodigality. Border fortresses were indeed kept up, harbours or dockyards laid out, and a volunteer militia drilled and equipped. It was only a war of extermination by land and of reprisals by sea that was discouraged, a crusade of Protestant against Catholic that was sternly repressed. The Crown was far more careful of the growing resources of the country than its own unprincipled subjects.

We should, in common justice, take account of all these circumstances before we place ourselves on the side of the great advocates of constitutional liberty, Hakewill, Hale and Hargrave. As for the position of certain later historians, some of whose statements I have ventured to criticize, it matters little in comparison that they have failed in their

attention to obscure sources of information in view of the general greatness and thoroughness of their work.

The true moral to be derived from the whole history of the question is at the expense of the shameless impostors who, without originality or industry, and respecting not the dignity of history, have edited it as a lying romance to their infatuated disciples.

(To be continued.)

Notes and Extracts from the Account-Book of Richard Bax, A Surrey Yeoman,

KEPT BETWEEN 1648-1662.

By ALFRED RIDLEY BAX.

THE book from which the following extracts are taken is about 14½ inches long by 6½ wide, is bound in parchment, and is now in a very dilapidated condition, many of the leaves being much torn, whilst many of the earlier and later ones are altogether wanting, their stumps being alone left to indicate where they once were; and, as often happens, those which are missing just embrace that period when entries would have been particularly interesting.

It appears to have belonged to three Richards in succession. The relationship between the first and second Richard is not very clear, but the second and third stood in the relation of uncle and nephew to one another. The book is now the property of their descendant, George Bax Holmes, Esq., of Horsham.

Concerning the parentage of the writer we know little, and nothing certain, although I am strongly inclined to think that he was son of Richard Bax, who is described as of "Kitlands" in a *Brief Survey of the Manor of Dorking*, in 1622. This Richard married at Ockley,* on June 30, 1612, Agnes Shoe, and by her he had John and Agnes Bax, twins, baptized July 14, 1614, and both buried on the same day in the churchyard at Ockley, and Richard Bax, baptized Sept. 27, 1615.

* Register of St. Margaret, Ockley.

It is probable that the writer of the Account-Book, or his father, was the first of the family who lived at Kitlands, although the name occurs in Ockley much earlier. In the Parish Register it is recorded that "Ralph y^e son of John Bax was bapt. March, 22nd day, 1547."

The family seems to have been settled before that time in Sussex, as we find Richard Bakkes and John Bakkes enumerated in the list of tenants of Rusper Priory in the 24 Hen. VIII., 1532;* the latter is rated "pro le Newe House in Warnham, xijd." A few years later than this the name occurs repeatedly in the Warnham registers.

Our earliest trace of it hitherto is in a subsidy roll of the Rape of Lewes in 1296, copied from an original MS. by the late W. H. Blauw, Esq.;† therein it is spelt Bac. John Bac and Rich. le Bac are rated with other inhabitants of the Villate de Brystelmstone et Molscombe.

But to return to our Account-book, which was undoubtedly kept at "Pleystowe," a homestead in the parish of Capel (near Dorking). The earlier leaves having been torn out as before mentioned, the first legible entry is in 1648; it begins abruptly, and has reference to the quantity of oats threshed.

It will be observed that the worthy yeoman appears throughout his accounts and memoranda to have greatly favoured the phonetic system in spelling, not always with economy of labour to himself in writing.

It has often been asserted that, until Dr. Johnson's time, orthography was uncertain and fortuitous, and we have only to examine the epistolary correspondence of persons even of rank and position before his age to perceive how this is borne out by facts.

The same Daye of Nouember 1648.

	£	s.	d.
Oeaining‡ to Richard Wright for worke	0	13	4
The Accountes of Thomas Dandey his			
Thresheinge of Oeates§—			
It. at one time . . . 55 bushelles		0	4
wher of Thomas Had 17 "		0	4
It. 3 dayes worke a grobinge . . .		0	3
It. at one time 6 bushelles of wheat . . .		0	1
Tho. Dandey for thresheinge of Oeates			
11 qur.	0	9	9

* *Sussex Arch. Coll.*, vol. v. p. 261.

† *Ibid.*, vol. ii. p. 295.

‡ Owing. § Oats.

The accountes of James Bottler, his Thresh-
inge of Oates—

It. for Howldinge of plowe 14 dayes }	o 11 8
It. James Bottler for Threshinge of fortene qur. of Oates }	
It. at one time to Allen Boughton for wood cotinge*	o 12 0

Further on he has evidently been erecting either a new barn or outhouses, or rebuilding the old ones, as there is a long account for "naillies," "thetchinge,"† "scaeing,"‡ also for "Boordes," "heauceings,"§ &c.

It seems probable that a pond was then first made on the property, as there is this entry:—

It. to Richard Wright for the pond	s. d. 1 5
It. to Richard Wright for felleinge of the Tember	o 8

Cheese was then about 2½d. a pound, as appears from the next entry:—

It. to Richard Wright for 12 pounds of cheese	s. d. 2 9
---	-----------

He held "Holdbrooks" at this time (a farm long after in the family), and he has a memorandum of an offer which he made to the aforesaid Richard of a sum for "felling of the Tember in the Howllbruck."

The fondness which persons in the country exhibit for introducing the idea of sex in inanimate objects is exemplified by the next heading: "The accountes of the Barne in the Howllebrucke which I have Desporst|| conserninge him."

Will. Weller was his ordinary serving man for a long period, and we constantly find entries of work done by, and money owing to, him.

September the 29th, 1649.

Oeaining to will. weeller for moeing	£ s. d. 1 10 0
--	----------------

Thomas Dandey was another in constant employment.

October the 9th.

for moeing of Oates, 17 ackrs¶	£ s. d. 0 16 4
for moeing of Brookes,** 3 dayes	o 4 0
for carings of Brookes, 1 day	o 1 0
for caringe of Doing,†† 4 dayes	o 5 0
For a dayes of waterseruing††.	o 2 8

* Wood-cutting. † Thatching. ‡ Sawing.

§ Perhaps eaves is here meant. || Disburst.

¶ Acres. ** Brooks or Holdbrooks. †† Dung.

‡‡ I am at a loss for the meaning of this word; it often occurs throughout the accounts. Probably serving of water.

"The accountes of The Pease which I have sould in the year 1648."

Then follow the names of persons and the number of bushels sold to each.

Suma is	£ s. d. 8 6 9
-------------------	---------------

"The accountes of the Oeates which I have scoulde* in the year 1648."

The total number seems to have been 129 bushels, and the price varied from 21d. and 23d. to 2s. a bushel. This is followed by "the accountes of The Wheate which I have scoulde since the 20th (sic) day of September, 1648."

Imprimus Matthew Lee for a bushell of wheate	£ s. d. 0 7 6
It. Will. Terrey for a bushell of wheate	o 3 6
It. Rich. Lee for a Halfe bushell of wheate	o 6 8
It. Rich. Wrighte for a bushell of wheate	&c. &c.

From the long list from which the above four lines are taken, it appears that he must have had large dealings in that commodity. We next come upon a singular entry:—"The accountes of the dencher† in the Rowllles and the monys which I have desporst to the workmen."

The following is interesting as reminding us of the stirring times in which he lived, and that events which now have the romance and interest of history were then occurring daily. It will be remembered that on the 30th of January in this year (1649) King Charles was beheaded at Whitehall, and the tax was no doubt levied with a view of clearing off the arrears of pay due to the soldiers.

The accountes of The Taxes which I have payed
scence Sept. the 29th, 1649.

It. payed to Allen Wallis for the 3 Monthes pay for the Lord flarflax (sic)† his army from ye first of September to the last of Desember	£ s. d. 2 12 6
---	----------------

* Sold.

† "Dencer," vide "Diary of Richard Stapley, Gent., of Hickstead Place, near Twineham, from 1682-1724," by Rev. Edward Turner, in *Sussex Arch. Coll.* vol. ii. p. 122, where the same word occurs. This term used to be applied to the act of paring off the turf from land and burning it. The residuum was used as manure. The word is supposed to be a corruption of "Devonshireing." The practice is, I am informed, now discontinued.

‡ Fairfax.

	£	s.	d.
It. payed to Tho. Henton at the same time for my Land in Charlwood	0	17	3
It. for the Rowles	0	13	0
It. for Rilles Land	0	1	8
It. payed to Simmons and fuller from the last of Desember to the last of May	2	2	6

Hedging and ditching is regarded, I believe, at the present time as expensive work. Our friend Richard tells us what it cost him in 1649:

	£	s.	d.
It. for making of 103* Rodes of hedge and detch in the Rowles	1	14	4
It. for 2,040† fladgates‡	0	4	0
It. for 18 Rodes and a halfe of hedge in the Rowles	0	3	0
It. for cotinge of 1 stack of wood in the Rowles	0	1	0
It. for cotinge of 0607 fladgates	0	6	8
It. for 4 dayes worke	0	4	0
It. for 3 dayes worke with my horse	0	3	0
It. for going to mell§ and market	0	1	0
It. for two bushell of Oeates	0	10	0

From the "accountes of The Oeates which I have scoulde from September the 29th the year 1649," the price seems to have varied from 1s. 3d. the lowest, to 2s. 9d. the highest, per bushel.

In the next year (1650) he paid "for moeing of 15 ackars and a qu. of grasse at 1s. 4d. an ackeyr;" for saying (sawing) one day, 1s. 6d., "for wenieing" (winnowing) 1s. 6d. for "Two dayes a moinge of Oeates, 4s."

The accountes of the Reckneinge Betweene
Will. Pouldsen and my selfe—

	£	s.	d.
It. Received of him for a mare	7	0	0
It. for 6 sheep	2	14	0
february the 4th, 1651.			
will wheller for a peare of shues	0	4	0

The accountes of Thomas Dandey, March 1,
1651—

It. for Threshinge of 2 qu. of Teeres (tares) at 1s. 8d.			
---	--	--	--

He notes at this time that John Dussell and Will Wheeler were his servants, and on February the 4th, 1651, "Will Hill did coome to mee to dwell." He received of Mr. Budgen "for my part of the cattell on John Walleses farm," £45. Richard Wallis received "for going to darking fowre times, 2s.," "for going to plowe one day, 6d.," "for

* 103 = 13; 10 + 3. † Perhaps 240.
‡ Faggots. § Mill.

harrouing 4 dayes," 2s., "for Emptinge the Kell and Rowling," 1s. He sold "a Kalfe" at this date for 10s., and "29 Lames" at 8s. 6d. a lame."

The accountes of the monney which Mr. Budgen has Received for Catell from the first of June—

	£	s.	d.
It. Rec. of John Wickenden	10	12	6
It. for the Red Kind* at Hossum†	3	7	0
It. Ed. Gilles for the pide‡ heffer	3	10	0
It. Steuen Richman for a sheepp	0	11	0
It. Ed. Gilles for the black hefer	3	10	0
It. at Charlwood faire.			
It. Gilles black coot	3	6	8
It. Peekes the Redskin—Budgen	4	3	0
It. poore the whit flank	3	13	4
It. Spencer the black whit haft	3	6	0
It. Hills had the white hefer	3	0	0
It. Gilles had the bredred hefer—Budgen	3	6	8
It. Gilles had the Rede hefer—Wallton	3	13	4
It. John Gardner for a hide	0	8	0
It. Tho. Dandey for a bullocke	2	15	0
It. for hupps§ Jo Keed of darking	5	6	0
It. Mr. Budgen Rec. for Rent of John Wardes the 15th of Aprill 1653-4.	9	4	0
It. for 4 oxen at Smethfield.	38	10	0

From note-books like the present we often get the local names of plots of land, the memory of which has probably long passed away. Few, if any, could now identify "the Coppiss," "the Marl-field," "the soutters," "the Rowles," "Youcrofts," "Gosvens," "Bockenden," "Letell Meade," "Charlwood Croft," "Rowles-garne," "Cowleas," "Shep-powles," "Colenes," &c., &c. yet they were well known at that time, and are in several instances mentioned repeatedly in the accounts.

He pays the following to Will Wheeler:—

June the 27th, 1653.

	£	s.	d.
It. for wreppinge¶ 1 day his Booy	0	2	6
It. for 3 dayes and a halfe aploweinge	0	3	6
It. for sslaing of the Bullock	0	0	4
Nicklas Smallpeac:—			
It. for a short cloth	0	7	0

* Kine. † Horsham. ‡ Pied. § Hops.
¶ Query, Pockenden. There are many farms and closes in the adjoining county of Sussex which owe their names to their having been the reputed haunts of fairies, such as Pookryde, Pookbourne, Pook-hole. The sharpened end of the seed-vessel of the wild geranium, called by the common people Pook-needle, probably originally meant the fairy's needle. Editor's note, "Journal of Timothy Burrell, Esq., of Ockenden House, Cuckfield, 1683-1714," by Robert Willis Blencowe, Esq., *Sussex Arch. Coll.*
¶ Reaping.

for whose? 0 4 2
for a smocke cloth. 0 3 2
for shues. 0 3 4

As a man of enterprise he went to various markets to purchase stock wherever he was likely to obtain the best cattle.

May the 25th, 1653.—The accountes of the money which I have layed out for cattell in to (*sic*) John Wallis, his farne—

	£	s.	d.
Imprimis for fflowre Beese* at Chersey	9	4	4
It. for two Beese at Wilton upon Temest†	3	18	4
It. for two Beese at Darking‡ market	4	0	0
It. Layed out at Leigh for Beese	7	6	8
It. at Eouell§ fayre Three beese	7	18	6
It. payed to Willkens for keeping the cowe	0	1	0

"The accountes of the fadgats in Codworth."¶ They were disposed of to Richard Tayller and William Dennes. Then we have—

The accountes of The money which I have Desporst to The Carryers—

	£	s.	d.
It. to Anthoney Rowley, senr.	1	9	0
It. to Thomas Chas-mowre	2	0	0
It. to Anthoney Rowley, junr.	1	10	0
&c. &c.			

Altogether he spent £29 9s. at this time for "carrying."

October the 30, 1655.

	£	s.	d.
It. for Rackings of Oeats 4 Ackyers	0	6	0
It. by the day 4 dayes, and for.	0	6	0
Richard¶ 4 dayes	0	6	0
It. for my wife one day	0	0	10

But before this last extract there is a suggestive entry:—

Thomas Smallpeece de Nudigate in the (*sic*) Thomas Bax.

Of course the words which were intended to be added were "County of Surrey." Does not the use of the Norman prefix "de" indicate the possession of a class of knowledge beyond what an intelligent yeoman in those days would be likely to possess? As the handwriting is somewhat different from that in all other entries in the book, and the colour of the ink much darker (although the court hand is still retained), may it not be

* Beasts. † Walton-upon-Thames.

‡ Dorking, often spelt Darking in early times.

§ Ewell.

¶ Cudworth, a moated farm romantically situated in an out-of-the-way part of the parish of Newdigate, about 2 miles from Capel.

¶ Who was this Richard?

that of Thomas Smallpeece himself? It is known that the Smallpeece family were related to the Baxes.*

He paid for "A lanthorne at lundon" at this date, 8*d.*; for "driving of Lames" (lambs) to Sutton, 5*s.*

In 1654 paid to Henry Wright for ffeling the great tree, 1*s.* 6*d.*

He had probably by this time obtained the reputation of being a thoroughly substantial man, to whom it was perfectly safe to make a loan, as there is quite a formidable list of persons to whom he was indebted, with the sums due to each.

Veal was then 1*½d.* a lb.

	£	s.	d.
A True and Perffect Account of the mony laid out by me for the Broucke at Pockruddon	0	10	0
Imprimis laid out for the Haruest—			
It. paid to the workmen for ffeleing and for fflaing (<i>sic</i>) of 39 yeards of Tann	0	7	6
It. paid to Richard Tayller 1 lod and 32 yeards of Tann	0	16	10

October 23. It. payed to Jo. Democke for Burning of lime 2 0 0

The next entry is of considerable interest. It is the record of payment for education for son or nephew; the amounts have unfortunately not been filled in in the earlier instances, but we get them afterwards; the names written at the side are probably those of the schoolmasters to whose care they were committed. It should be remembered that £20 a year was considered at this time, and even in 1717, a handsome sum to defray a son's expenses at the University.†

Resbey:—

Payed for all Thomas his scowlinge till the 24 of december, 1656

* Richard Bax m. Ann Smallpeece, of Newdigate, co. Surrey, 25 Feb. 1666; Thomas Bax, jun., m. Ann Smallpeece, 15 April, 1681. There have been at least two matches between the Chasemores and the Baxes; one before 1622, when Joan Chasemore married Thomas Bax, and one in 1766, when Susannah, daughter of Richard Bax, of Newdigate, married Philip Chasemore, of Horsham. The Chasemores became very wealthy through dealing in cattle. Mr. Henry Chasemore, of Croydon, miller and banker, is the present head of the family.

† *Vide Sussex Arch. Coll.*, John Everenden, gentleman, paid (*circa* 1620) £1 a year for the schooling of his daughter Elizabeth, and £2 a year for his son Walter's education. *Vide* "Account Books of the Frewen and Everenden Families," by W. D. Cooper, *Sussex Arch. Coll.* vol. iv., p. 22.

fforman :—
 Payed for All Thomas his Boord, till the
 31st of January, 1656
 Paid for Thomas his scouling till the 24th
 June, 1657
 Paid for Thomas his scouling till the
 24th of December, 1658
 Jo Daves. The 20th of September, 1655,
 did come to me to dwell.
 It. paid to Richard all his wadges for the
 last year
 It. paid to Nicklas all his wadges for the
 last year, 1655
 Richard Batcheller :—
 It. Rec. in 1657, Cralley fayree
 It. Rec. at one Tyme when he went to his
 mother December the 5th, 1657.

Oats in the year 1656 appear to have risen
 in those parts from 1s. to 2s. 6d. a bushel;
 many sales seem to have been effected at
 Dorking on Thursdays, then as now, the
 regular market-day. The following is highly
 amusing from its pompous diction :—

Knowe all men by these presents that wee whose
 names are heere under written doe Exknowledge our
 scellues fully scatisfied for the moeing and Racking
 & Binding of The Oeats at Greennes in the year
 1656.

will Scemond
 his mark
 Tho. Bull
 his mark.

He paid at this date to "Goody Pardoe
 for 2 dayes A wedinge for Thomas, 1s.,"
 for "hailing" of the huckeffield, the Letell
 mead, Charlwood Croft, greate Meade,
 Rowles-garne and the gossvens (?)," also for
 "1 day a hailing in the Cowleas, 8s. 8d.," to
 Dandey, for "3 days worke in the florist,
 5s. 6d.," and for "3 dayes at the Pound, 3s."
 On April the 10th, 1658, he gives the
 "Accountes of the money laid out by me for
 the hop-garne in the year 1658," total amounts
 to £26; besides that he "payed to Jo.
 Meiller for plantes, £6 5s., and to Ouleuer
 Neye for hop-poles eight hundred and a
 halfe, 8s. the hundred, £3 4s.

We next come upon further expenses for
 schooling.

It. payed for Thomas his Scouling till the
 24th of June, 1658
 It. payed for Thomas his Boord until the
 31st of Agust, 1658
 It. payed to Thomas fforman, Will his
 Bord from the 6th of January to the
 12th of July, the sum of
 It. payed to Thomas fforman for Thomas his
 Boord from the 31th of January to the
 12th of July the sume of

It. payed to Mr. hount for Will his scowl-
 ing

It. payed to Mr. Neisbett for Thomas his
 Scowling until the 12th of July

The succeeding extract appears to me one
 of the most interesting in the book; it has
 reference to his expenses in London during
 a week spent there on account of his presence
 being required in connection with the Chan-
 cery suit of a certain Anthony Thorpe.*

March the 14th, 1658. The Accounts of the money
 laid out by me Toward the sute of Anthony
 Thorpe :—

Imprimus paid to Mr. Budgen for 2 nights
 liuing at london, & for the order

March the 29th, 1659—

It. payed to Mr. Raworth for his ffee and
 lucking (sic) the writings

It. payed unto Scergeant Mainard† for his
 ffee

It. for goeing Ouer the water

It. for Draweing the Afe David‡

It. for the Oath

It. for Scerching the Supinaoses§

July the 26th, 1659.—

Ie did go to London for the order of Des-
 mecion for Anthony Thorpe's sute in
 chanserey.

Mickallmas Terme, 1659 :—

Munday, water

at the Einn

Munday, scoper||

Toosday water Tempell

water west to the Tempell

Toosday Denner

Toosday Scoper

Mr. Atkines his ffee

The Attachment against Thorp

water Tempell to west

at the Einn

wenesday Denner

wensday Atkines his ffee

wensday Scoper

Thursday water from Ouris¶ to Tempell

Atkines for p'te of his ffee

Denner a Thursday

* This suit was brought by Thorpe as agent of the
 Lord of the Manor, to prove that a part of Pleystowe
 was copyhold of the manor. In the end Richard Bax
 maintained his right to the whole as freehold.

† Sir John Maynard, an eminent statesman and
 lawyer, prosecutor of Strafford and Laud, afterwards
 an opponent of Cromwell, knighted at the Restora-
 tion, d. 1690.

‡ Affidavit. § Subpoenas. || Supper.

¶ The Church of St. Mary Overy, at the foot of
 London Bridge, a regular landing for boats, was no
 doubt established there. He probably lodged during
 the early part of the week at one of the numerous
 famous inns of Southwark.

	£	s.	d.
water from the Tempell to Ouris	0	0	3
scoper a Thursday	0	0	8
ffriday Denner	0	0	5
for p'at of Mr. Atkines flee	0	5	0
for Eintering the order	0	3	0
water from the Tempell to Ouris	0	0	3
scoper A ffriday	0	0	2
Saterday			
ffor Coping of the order	0	1	0
Dener a Saterday	0	0	6
water from the Tempell to Ouris	0	0	3
To Mr Spennecr for the flee	0	3	6
ffor the horses for five nights	0	4	2

He was evidently, from what follows, an Overseer of the Poor in 1659.

The Accountes of the money Layed out by me in the year 1659 for the Relifs of the poore.

	£	s.	d.
It. for a warrant for Jo. Mearsh to Apeere before the Justeses at Darking	0	0	6
It. for consernieing the porre Booke	0	0	6
It. for another warrant for Jo. Marsh	0	0	6
It. for Expences at gellford concerning Anthony Weller	0	1	2
It. paid to James hilles at 3 seuerall Times	0	15	0
It. payed to the widdo Lee at tow? sceuerall Times	0	7	6
It. paid to Edw. Gardynere for worke dun About the Almehouse	0	2	6
It. payed to Jo. Wonham for 1 dayes worke About the Almehous	0	1	4
It. paid to the widd. Lee	0	1	0
It. paid to the widd. Lee	0	1	0
It. Tho. Dandey had 1 bu. of wheat	0	7	0
It. mathew mesbrucke had 1 bu. of wheat	0	7	0
It. John Democke had at one Tyme	0	5	0
It. Rec. of Tho. Wonham	1	0	0
It. desporst to James Hill	0	5	0
It. to The widdo Lee	0	5	0
It. Rec. of Tho. Wonham	2	4	10
It. Jo. Wonham douth Oue unto me for Coffein (?) Borde	0	10	0

In the year 1661 "The Accounte Milles and Metchenors Work in the Roles" bears the signature of "Thomas Smallpeec."

Whether the following account at the end of the book, without date, but in the same hand as that at the beginning, has reference to the same Chancery suit already mentioned or not, remains uncertain:—

The accountes of the money which I have Desporst in Mr. Budgen's behalfe and my owne:—

	£	s.	d.
It. laied out for Will Wheller his going to London	0	3	0
It. for the Bayles fleese and the Eterney his fleese	0	8	0
It. for a line of wealle	0	2	0
It. to Mr. Thorp his Mann	0	10	0
It. to Mr. [blank]	1	0	0

	£	s.	d.
It. to Will Wheeller	0	2	0
It. to Mr. Morgen	0	9	4
It. to Mr. Beerd	0	5	0
It. to Mr. Melles	0	4	0
It. for the horses	0	1	10
It. for beere to Mr. Aborne	0	0	6
It. to Mr. Aborne	1	0	0
It. going over the water	0	0	6
It. at the Einn	0	0	3
It. at one time alone for going over the water	0	0	3
It. at one time for a horse hier	0	5	0
It. at one time a dennor for Mr. Shockford and Mr. Aborne	0	1	0
It. at the same time for Mr. Thomas Maninges Draft	0	0	4

Anno. Dom. 1662.

The Accountes of the work Dunn in the Rowles as concerⁱⁿ the Browke.

	£	s.	d.
It. paid to Will. ffield for heuing of 8 lode of Tember			
It. paid to Thomas Whight for Scayinge in the Rowles	1	0	0

This is the last entry. The day and month are not given. It seems fair to conjecture that increasing infirmities compelled him to resign the management of his affairs, and, with them, of his accounts, into the hands of a younger and more vigorous man, perhaps his successor in the property and in the possession of the Account Book. We gather sufficient from entries which have been quoted to conclude that Richard Bax was a very good specimen of a thrifty and industrious yeoman of the seventeenth century, looking well after the prosperity of his farms, the successful disposal of his stock, keeping his accounts with regularity and diligence, and discharging conscientiously his duties as overseer of the poor, and in everything maintaining the principles of a Friend—rigid truthfulness in his dealings with his fellow-men, and a simplicity in manners and dress from which the majority of the nation had at that period of our history so grievously departed.

There can scarcely be a doubt that one of the earliest records of burial in the Pleystowe register of the Society of Friends has reference to the first owner of the Account Book. It is as follows:—"Richard Bax Sen^r of Capel, buried 30. 3: 1665 at Charlwood."

END

Reviews.

The Visitation of Wiltshire. 1623. Edited by GEORGE W. MARSHALL, LL.D. (London: George Bell & Sons. 1882.) Roy. 8vo, pp. iv.-109.



HERE is no need to enlarge upon the value of the old Heralds' Visitations, because no antiquary would be inclined to doubt it. We ought not to be content so long as any of these remain in MS., and therefore liable to total destruction. There are among the Harleian manuscripts in the British Museum Visitations of the five western counties, by St. George and Lennard, who acted as deputies to Camden. Cornwall and Devon were visited in 1620, and Somerset, Dorset, and Wiltshire in 1623. The visitations of Cornwall, Devon, and Somerset have been published by the Harleian Society. Dr. Marshall has undertaken Wiltshire on his own responsibility, and Dorset still requires an editor. A Book of Pedigrees is not easily reviewed, and we can only say that the editor has reproduced the work in a very handsome form, with two plates of arms, and has edited it with the conscientiousness which he is so famous. At the end of the book is a list which proves that the visit of Richmond and Blumantle to Wiltshire did not give universal satisfaction. This is "a note of all such as have usurped the names and titles of gentlemen without authority, and were disclaimed at Salisbury in the county of Wiltshire in Sept. a^o 1623." This contains fifty-two names described as *ignobiles omnes*.

Studies in Nidderdale: upon Notes and Observations other than Geological made during the Progress of the Government Geological Survey of the District, 1867-1872. By JOSEPH LUCAS. (London: Elliot Stock. No date.) 8vo, pp. xxvi.-292.

If every other member of the Geological Survey had possessed a little of the ability to "make a note of" things found exhibited by Mr. Lucas in this very admirable book, what really national work would have been accomplished! With just a sprinkling of theory throughout the work, Mr. Lucas has contrived to get together some of the most out-of-the-way facts connected with the old ways and doings and sayings of the Nidderdale folk. Every page almost takes us back to a past so remote that it is only by having survived in the present that the historian can learn anything about it. Mr. Lucas has disdained no information, and accordingly some of the very smallest trifles, only to be found in such rare books as this, are eagerly picked up by the student of ancient times. Thus the glimpses into the old houses, the position or absence of the chimneys of the fire-places, the ancient ovens or "bak stones," are precious morsels of the prehistoric home which can only be obtained by actual observation. Then there are facts connected with the old cultivating customs of the primitive village community—the "reins," as they are known at Wardermarske and elsewhere—though on this subject Mr. Lucas seems to have gone a little wild in his obser-

vations. And finally there are some gathered scraps of old customs and superstitions, and an admirable collection of the dialects and natural history notes of Nidderdale. We do not say one word too much in expressing our unqualified gratitude for such a collection of good notes, and we cordially recommend our readers to make themselves acquainted with this admirable specimen of an antiquary's "Note-book."

The Prophecies of the Brahan Seer. By ALEXANDER MACKENZIE. *With an Appendix on the Superstition of the Highlanders.* By the Rev. ALEXANDER MACGREGOR. (Inverness: A. & W. Mackenzie. 1882.) 12mo, pp. iii.-156.

This is the third edition of a well-known little work. Kenneth Mackenzie, better known as Coinneach Odhar, the Brahan Seer, was born in the Island of Lewis about the beginning of the seventeenth century. When he had just entered his teens, he received a magical stone in an extraordinary manner, and thus began his career as a prophet. What he prophesied, and the results of the prophecies, we shall not detail here; but there is undoubtedly a great deal of curious matter in this little book for those who love folk-lore, but we suppose, if the contemporaries of the seer believed in his prophetic powers, we may be excused. We should much like to see some one take up this subject in the same way as Mr. Thoms has taken up longevity. The story of the Seaforth family is the most interesting. But, it is a pity that a book capable of giving so much curious information should be so wretchedly edited. Misprints abound, and, in one place, the pagination is wrong, and the narrative consequently misplaced.

Report of the Proceedings of the Trign Naturalist's Field Club for the Year 1881. (Exeter: William Pollard. 1882.) 8vo, pp. 18.

This is a record of a very carefully and usefully arranged system of excursions to the antiquities of the surrounding neighbourhood, and we cordially give our opinion of the value of such excellent societies. There are Papers on the earthworks on Milber Down, remarks on the landing of the Prince of Orange at Brixham, and on the local names of wild flowers.

Unwritten History and How to Read it: a Lecture to the Working Classes, delivered at the Meeting of the British Association for the Advancement of Science, held at Southampton, August, 1882. By JOHN EVANS. (London: Virtue & Co. 1882.) 8vo, pp. 23.

No subject could have been better suited for the workmen's lectures at Southampton than this, and Mr. Evans was essentially the right man to deliver it. From the peculiarity of the position of Southampton, it has been occupied from pre-historic times throughout all successive stages of history, and the finds gathered from the neighbourhood, and placed in the Hartley Institute, formed valuable illustrations to Mr. Evans's observations. Mr. Evans placed the facts clearly and succinctly before his audience, and the reprint forms an admirable summary of the subject.

The Devonshire Association for the Advancement of Science, Literature, and Art. Twenty-first Meeting. 1882. Address by J. BROOKING ROWE, President. (Plymouth: W. Brendon & Sons.) 8vo, pp. 88.

This Address mainly deals with the topography of Devonshire, and it admirably points out what has been done, and what there is to do, towards the compilation of a history of Devonshire. The Address is a valuable contribution to local history; and its appendices, giving lists of MSS. relating to Devon, lists of histories of towns, &c., lists of monuments, dedications of churches, are such useful bibliographical information as do not often accompany president's addresses.

Proverbele Romanilor. English Proverbs. Proverbes Français. Deutsche Sprichwörter. (London: Kerby & Endean. Bucuresti. 1882.) 12mo, pp. viii-64.

This little book is a useful addition to the literature of proverbs. The object which the compiler, Mrs. E. B. Mawer, has had in view is to collect a certain number of Roumanian proverbs, and place side by side with these corresponding ones in English, French, and German. This is an undertaking which always repays the trouble spent in carrying it out. Our opinion of the wisdom of a proverb is naturally increased when we find it in several languages. The author proposes to enlarge the book in a future edition, and asks for help in respect to French and German proverbs.

Old Carnarvon: a Historical Account of the Town of Carnarvon, with notices of the Parish Churches of Llanbeblig and Llanfaglan. By W. H. JONES. (Carnarvon: E. Humphreys.) Sm. 8vo, pp. 186.

No one who has ever seen Carnarvon Castle is likely to forget it, and we shall most of us agree with the words of the chronicler, Speed, who wrote, "Great pitie it is that so famous a work should not be perpetual, or ever become a ruin of time." In more ways than one the Castle overshadows the town, but the history of the latter is of very great interest in itself. Mr. Jones has illustrated his little book with a copy of Speed's interesting plan of Carnarvon, 1610, and with illustrations of several of the old buildings. The author has given a very interesting account of the town and its Castle, in which he traces the various vicissitudes both have undergone, and he has added much curious information respecting old customs and old people. There is a street of no particular importance called Hole-in-the-Wall Street, but Mr. Jones has found this spelled in an old assessment of the town taken just a century ago, "Hall-in-the-Wall Street," which points to the situation of the Gild Hall within its precincts, and gives a very probable origin for the name.

Visits to Remarkable Places. By WILLIAM HOWITT. The illustrations designed and executed by Samuel Williams. New edition. (London: Longmans, Green, & Co. 1882.) Sm. 8vo, pp. xvi.-468.

History is never better studied than on the spots where its incidents have been enacted, and no country

is richer in such remarkable places than our own island. But half the benefit to be obtained from such visits will be lost if we have not an intelligent guide. Mr. Howitt's tastes have taken him to many places of interest, and these are described in such a manner that this book will always form an exceedingly pleasant companion for any one visiting the same places. We start off with Penshurst, for ever associated with the Sidneys, and hence linked with the most delightful memories. Culloden follows, then Stratford-on-Avon, and after visits to a few places in the south, such as Hampton Court, Tintagel, and Winchester, we find most of the other places in the north. In the advertisement prefixed to this edition, we are told "that Mr. Howitt describes these scenes as he saw them forty years ago, and that lapse of time may have affected their aspect, though it has not changed or diminished their historical interest." There are other points which show that this book was written forty years ago; for instance, the estimate of historical characters is not altogether the estimate of to-day; thus we read that Cromwell was a precious hypocrite, and that Algernon Sidney was a model of Roman virtue; but, this is merely by the way, for Mr. Howitt is too pleasant a companion and too favourite an author to be criticized after this manner. The book is very prettily got up.

The History and Antiquities of Colchester Castle. (Colchester: Benham & Co. 1882.) 8vo, pp. 148.

This excellent little book does much more than demolish the monstrous theory of the Roman origin of Colchester Castle; it establishes in a clear and forcible manner that it is not Roman, not Saxon, but Norman, and it performs this work by going thoroughly into the history of the place from original documents. The most interesting chapter in the book, so far as its express purpose as a guide is concerned, is that devoted to a description of the Castle, which goes into the matter so minutely and graphically, and yet so pleasantly, that it cannot but remain the standard guide for all time. The author gives his readers, too, a glimpse outside the bare walls of the Castle, the chapters devoted to views from the Castle, the descent and demesnes of the Castle, being full of unusually instructive information. We may note that Lammas lands exist at Colchester.



Meetings of Antiquarian Societies.

British Archæological Association.—Aug. 21-28.—Plymouth.—The proceedings commenced with a reception, held in the Guildhall, by the Mayor of Plymouth. The regalia, consisting of maces, silver-gilt, of the time of Queen Anne, and other articles, were then inspected and commented upon

by Mr. G. Lambert, F.S.A., who described the peculiarities of the workmanship. A silver-gilt cup of artistic design and old date, out of which Drake and many other of Plymouth's worthies must have drunk, was greatly admired. The archives of the Corporation were then described by Mr. R. N. Worth. The old cucking-stool, of wrought iron, was produced for the inspection of the party, who then proceeded to the parish church of St. Andrew, formerly a dependency upon the priory of Plympton. An ancient building at the south-east corner of the churchyard, known popularly as the "Abbey," but which has no written record, was most probably the clergy house. It is said to be attached to the church by a subterranean passage into a fifteenth-century crypt beneath the chancel. The old Custom House, dated 1637, was then inspected, a curious example of the lingering of an earlier style in the west of England, the four centred doorways, of granite, being similar to several in the neighbouring buildings fully 200 years older. The church of Charles was also visited. A halt was made at the church of Buckland Monachorum, a fine specimen of enriched Perpendicular work, executed in granite, the columns in the interior of the building being worked each out of a single stone. There is a fine tower, with pinnacles of the usual Devonshire type, at the west end; but within many of the ordinary features of the local buildings give place to more ornate work than is generally met with, the window tracery being extremely good. Sir James A. Picton traced the connection between the family of the Drakes with the Heathfields, and pointed out the beautiful monument in the chapel in memory of Lord Heathfield, the brave defender of Gibraltar. The party then proceeded to Prince's Town, to examine the pre-historic remains which abound in the district. The evening of the 22nd was devoted to the reading of Papers, the Athenæum having been placed at the disposal of the Association for the purpose by the Plymouth Institution. A Paper was read by Sir J. A. Picton on "The Municipal Records of England, illustrated by those of Liverpool." Another Paper, on various incidents of Sir Francis Drake's voyage round the world, was read by the Rev. W. S. Lach-Szyrma. The small size of Drake's ships was particularly emphasized, the largest being about the average size of a modern collier. This was followed by a third Paper, by Dr. Drake, on "The Antiquity of the Armorial Bearings of the Family," and various differences were passed in review. Wednesday was devoted to visits to Dartmouth and Totnes. The church of St. Saviour was examined, and described by Mr. Loftus Brock, in the unavoidable absence of the Rev. E. C. Brittan. It is a cruciform church, with aisles to both nave and chancel, and a plain western tower, the main portion of the fabric having been erected in the fourteenth century, and consecrated October 13, 1372. Colonel Bramble explained the costume of the very fine Hawley brass in the chancel (1408). The ancient houses in the Butter Walk were then inspected, while some of the party paid a visit to Dartmouth Castle and the ancient church of St. Petrock. On the return journey, a lengthy visit was paid to Totnes Church, a building of considerable size and much artistic beauty.

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Here Mr. Windeatt supplied many interesting items of information from local documents, &c., among which were references to the building of the tower about 1432. The magnificent stone rood screen was erected by the corporation in the thirty-eighth year of Henry VI. Passing into the old Gildhall of the town, the party was received by the mayor, Mr. Harris. The building is a quaint structure, dating from the time of Edward VI. Within it a great number of deeds and documents were laid out and described by Mr. Windeatt at length, many notices of important historical events being rendered. Mr. C. H. Compton described the ancient charters, which were passed in review with the originals, and Mr. G. Lambert, F.S.A., discoursed upon the two silver-gilt maces and the loving cup of the corporation. The visit was brought to a close by the inspection of the ruins of the castle. This is a circular shell keep on a conical mound, artificially shaped, the masonry being pronounced by Mr. Brock to be no earlier than the thirteenth century, although the earthworks may be of very great antiquity. The ruins belong to the Duke of Somerset, and have been planted with trees and laid out as a recreation ground. On Thursday the archaeologists proceeded to Lidford. The church of Lidford is a small building, but possessing points of much interest. Part of the north side of the nave is of remote antiquity, and the plain cylindrical font dates probably from Saxon times. The building is dedicated to St. Petrock. The stairs to the rood-loft alone remain, and there is the peculiarity of a hagioscope cut through the lower steps. Mr. R. N. Worth rendered an interesting description of the now decayed town of Lidford, which was of extent and importance in Saxon times, having a mint, and apparently a large population. The castle adjoins the churchyard, and there the party inspected a square keep of no great elevation, erected on a bold circular conical mound of earth. The arches are round-headed and segmental pointed. Mr. Worth narrated his interesting discovery of a series of important and extensive earthworks which entirely surround the town. They consist of a massive rampart and an outer ditch, and their appearance fully justifies the belief that they are the remains of a British fortified town. Passing close to Brent Tor and its ancient church dedicated to St. Michael, the party proceeded to Tavistock. Here the church of St. Eustacius was inspected. Mr. Loftus Brock referred to the fact that the building was mentioned as being dedicated to this saint so early as 1184, and that it was until then separate from the great abbey of Tavistock close to it. A perambulation was then made of the site of the celebrated abbey, aided by notes and a plan prepared by Mr. Rundle, of Tavistock. The church, which was of great size, stood almost in the centre of the present Bedford Road; the office is on the site of the chapter-house, and the sites of the other conventual buildings were fairly well made out. This visit was brought to a close by the inspection of the well-known Romano-British inscribed stones in the vicarage gardens, which were found to be in fairly good state, although standing in the open air. In the evening the following papers were read:—1. "On the Finding of an Early Statue at Abbotswell Church," by Mr. J. Phillips. It had been found embedded in the wall of the building during restora-

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tion. 2. "The Early History of Plymouth," by Mr. R. N. Worth, in which attention was drawn to recent discoveries, showing that an early British race must have occupied the site. 3. "Robert Blake, Colonel and General at Sea, 1657," by Mr. E. G. Bennett, in which many of the exploits of the gallant sailor were passed in review. 4. "The Exeter Book," by Mr. D. Slater, in which the claims of a new translation of this important Saxon work were advocated. On Friday a large party proceeded to Dartington Hall. The style of the work tallies with the recorded history, the mansion having been erected in the reign of Richard II., whose badge appears on the vaulted roof of the entrance porch. It has consisted of an outer quadrangle, a fine central hall, dividing it from an outer court, the principal apartments having been in the latter, but only a few traces of walling remain here and there. The hall is unroofed and mantled with ivy, but its fair proportions can be traced, and the position of the dais, minstrel's gallery, passage way to kitchen, &c., made out. A wide open fireplace exists at the end of the hall, while in the rear, on the opposite side, is the kitchen. The outer quadrangle still retains many of its buildings, including the retainers' hall, near to the site of the original entrance, and it is still covered by its open timber roof. The next halt was made at Berry Pomeroy Church, a fine and characteristic specimen of a Devonshire church, with a capital porch having a vaulted roof and a room over it, a good western tower built "battering," and an unusually good oak screen, coloured and gilt, extending from wall to wall across the chancel. Proceeding onwards Berry Pomeroy Castle was reached. It consists of a mass of late Tudor buildings, grouped around an inner court, and surrounded by an escarped bank of great height, there being but one approach. This is a gateway with spaces for two portcullises and two flanking towers. Mr. C. Lynam related the history of the building within the inner court, and the party then perambulated the remains, which are very extensive and imposing. The next halt was made at Compton Castle, a building partly in ruins, of early fifteenth-century date, of a very different plan, more resembling Dartington Hall, since it had a quadrangular court enclosed by walls in front of the principal block of buildings which divide it from a second court in the rear. The buildings consist of the remains of the chapel, some of the best rooms, and nearly the whole of those for domestic purposes. Mr. C. H. Compton read a Paper on the families connected with the castle and described it. The only other Paper read was "Notes on the Cornish Language and its Survival in the Cornish Dialect," by the Rev. W. S. Lach-Szyrma. On Saturday the first place visited was Slade Hall, the seat of Mr. J. D. Spode, who described the building. The hall has an open timber roof of the early part of the seventeenth century, very similar in design, however, to one seen at Plymouth Priory of the fifteenth century, affording evidence of the continuance of old designs in the locality. Passing on to Cornwood Church, the building was examined and commented upon by Mr. Brock. It is a double-aisled building, the aisles, north and south, having transepts. The tower at the west end is a portion of an older church, doubtless of smaller size, the

growth of the building to its present proportions being pointed out stage by stage. The next halt was made at Fardell, an ancient manor-house, mainly of fifteenth-century date, now used as a farmhouse. On the return to Plymouth the closing meeting was held at the Gildhall. Papers were read: by Mr. W. H. Cope, "On Old Plymouth China;" another, "On a Ruined Holy Well, dedicated to St. Julian at Rome," by Mr. J. Hine; and a third, by Mr. C. H. Compton, "On the Gilberts and Comptons of Compton Castle." The extra day's proceedings, Monday, the 28th, were under the guidance of Mr. F. Brent. A visit was paid to the old citadel of Plymouth, the last of the seventeenth-century fortifications still intact in England, on the site of ramparts of the thirteenth century, and that of the old Chapel of St. Catherine. Besides these, the site was probably that of a prehistoric settlement. The remains of the ancient Castle gateways in Cambhay Street were then inspected, probably not too soon for the preservation of a record of their existence, since they will soon be swept away for the purposes of public improvement. Mount Batten was reached. Mr. Brent called attention to the fact that the spot was in all probability the seat of an early Celtic race, since large numbers of flint flakes have been found from time to time, while the continuance of the settlement to a later period appears to be proved by the numbers of British coins, in silver, gold, and copper, which have been found.

Bucks Archaeological Society.—August 3.—After an interval of two years the members of this Society had an excursion. On reaching Wycombe they set out for the site of the ancient camp called Desborough Castle. The camp consists of a double entrenchment, with a deep fosse on the outside, the inner slope of the ditch being so raised as to form a high bank towards the interior. Of Desborough Castle nothing remains but the name, but in the centre of the position is a considerable mound which evidently formed a stronghold in some primitive warfare. On this the company assembled to hear a description by Mr. R. S. Downs, of Wycombe. Mr. Downs explained that the origin of the camp was altogether conjectural, but there was clear evidence of a British village having existed in the immediate vicinity. The position of the mound rendered it highly probable that it was originally formed for religious purposes by the early Celts; but there was good reason to believe that it was afterwards used in warfare for the purpose of resisting an attack from invaders passing along the road beneath. The place was described in Domesday Book as "Dusten-burg." Mr. John Parker inclined to the view that the camp was British, and was used by the Saxons after their triumph in the district. The Mayor of Wycombe stated that British coins had been found in the neighbourhood. Leaving the camp the party repaired to a field in the vicinity, in which they found a large, circular, cup-shaped excavation, about 20ft. in depth, called "The Roman Well," but occupying a position which precludes the probability of its having been employed for the purpose of drawing water. Like the former relic, its history is veiled in an obscurity which no antiquarian labours can satisfactorily fathom. They drove through the town of Wycombe,

till the Grammar School was reached. Here the remains of the old St. John's Hospital, which exist in the midst of the school-building, were inspected. An interesting description was given by Mr. John Parker. The hall, it was stated, was supposed to have been erected in 1175, and the institution was an asylum for poor persons, who lived in the one apartment day and night. Like many similar institutions on the Continent, it was under the rule of St. Austin. The theory that the hospital was connected with the Knights Templars was shown to be an error; it was not an ecclesiastical building. It was explained that the hospital got into private hands in the time of Edward VI., but that Elizabeth re-granted the building to the town for a grammar school, to which purpose it was afterwards devoted. Passing through the modern structure which has been built on to the remains, the visitors were favoured with the view of four remarkably fine pillars, alternately round and octagonal, supporting semicircular arches 13ft. in diameter, which formed part of the old fabric. Such handsome relics of Norman architecture would rarely be met with in a non-ecclesiastical building. The porch was shown to contain four transitional Norman pillars, and the oven anciently used by the inmates—which was discovered some years ago—was found fixed in one of the walls. The next visit was paid to Penn Church, a plastered building, of the Perpendicular style, dating from the fifteenth century. Over this they were conducted by the Vicar of Penn, the Rev. J. Grainger, who pointed out its principal features, including a large sarcophagus, five fine old brasses, of the sixteenth century, and some tablets of interest. One of the brasses depicts a lady in a shroud, who by the inscription below is made not only to pray for the salvation of her own soul, but asks "unto the souls of all true believers departed remission of their sins"—a form of words which, the Vicar observed, indicated the state of transition of the popular mind at the period with reference to prayers for the dead, being shortly after the passing of the Six Articles. The connection of the family of Pen—as it is spelt on the monumental tablets—was referred to, and it was stated that six grandchildren of William Penn, of Pennsylvania, were interred in the church. After a visit to the exceedingly handsome little church of Tyler's Green, with its ornate chancel and reredos, the travellers took a drive to Hughenden. The Vicar, the Rev. H. Blagden, favoured the company with an interesting description of the stone effigies of members of the De Montfort family of four centuries—from the Crusading period to the reign of Henry VI.—interred beneath the church, among them being a son of the famous Simon de Montfort. Mr. R. S. Downs had prepared a Paper on "The Danes in Bucks."

Record Society.—Annual Meeting, August 22. —Mr. James Crossley in the chair. The report for the year 1881-82 stated that two volumes had been delivered to the members since the last annual meeting—namely, the Parish Registers of Prestbury, Cheshire, edited by Mr. James Croston, F.S.A., and a volume of Lancashire and Cheshire Funeral Certificates, 1600 to 1678, edited by Mr. J. Paul Rylands, F.S.A. Volumes vii. and viii. of the Society's publications are printed, and only require to be indexed

and bound, so that they will be in the hands of the members before the end of the year. In them will be found a very comprehensive account of the various classes of records relating to Lancashire and Cheshire to be found in Her Majesty's Public Record Office, London, illustrated by numerous examples of many of the documents referred to, and by valuable lists of names both of persons and places belonging to the two counties. These books have been edited by Mr. Walford D. Selby, of the Public Record Office, who has divided his materials into two parts. Volume vii. deals with (1) the Records of the Duchy of Lancaster, with special reference to the Lancashire and Cheshire manors belonging to it; (2) the Records of the Palatinate of Lancashire; and (3) those of the Superior and Abolished Courts, as far as they relate to the two counties, the value of each class of records being as far as possible shown by examples of the various and important documents they contain. Volume viii. deals with the various indices to the Records which have from time to time been compiled, together with such special classes of documents as Special Commissions, Licences and Pardons, and Royalist Composition Papers, all of which throw much new light on the past history of the two counties, and indicate the best sources of information to be consulted by those working at either local or family history. Volume ix., the concluding volume for the year 1882-3, will contain verbatim transcripts of the Gild Rolls of Preston, beginning with the earliest now preserved, that of 1397 down to 1682. This volume, which will be edited by Mr. W. A. Abram, is now in the printer's hands. Volume x. will be the Index to the North Lancashire Wills, proved at Richmond, county York, announced in the last report. It will contain the list of these wills down to the year 1690, and will be edited by Lieutenant-Colonel Fishwick, F.S.A., and this volume will be followed in due course by another, which will bring down the list of wills to the year 1748. Mr. J. A. C. Vincent's report on the Lancashire Subsidy Rolls has been delayed, owing to the discovery of several hitherto uncalendared documents, which bring up the number of Lancashire lay subsidies to about 400. It is hoped that this volume may appear at an early date. The Council are endeavouring to arrange for a volume of Miscellanies, and it is also hoped that the Early Marriage Licences at Chester, beginning in 1606, will shortly be printed by the Society.

Royal Archaeological Institute.—Aug 5.—The members visited Hexham. The party walked to the Royal Grammar School, founded by charter of Queen Elizabeth in the year 1599, but now left desolate by the removal of the school to a more modern structure at the west end of the town. Mr. C. C. Hodges gave a short historical sketch of the building, which has few architectural features of special interest except the position of the *fleur de lis* over the doorway. Passing beneath the archway of the Moot Hall, the party crossed the Market-place to the vacant plot of ground on the west side of the south transept of the Abbey Church, originally the cloister garden, in the centre of the Priory. Here Mr. Hodges gave a *résumé* of the principal historical events connected with the monastic buildings, explaining as he went along the features of interest in the adjacent ruins.

With regard to the antiquity of the site, he said it could be traced back with tolerable certainty to the period of the Roman occupation. About 674 St. Wilfrid obtained from Etheldrida, wife of King Egfrid, King of Northumbria, and daughter of Anna, King of the East Angles, her marriage dowry, consisting of lands in the neighbourhood, and with this endowment he founded a Saxon Cathedral, which was destroyed by the Danes in 875, and the only traces of which were an ancient crypt below the present church. The bishopric of Hexham terminated in 822. A second church was founded on the site of St. Wilfrid's by Thomas II., Archbishop of York, for Canons Regular of St. Austin, early in the 12th century. Passing round to the site of the nave, now known locally as the Campy Hill, Mr. Hodges pointed out a base of one of the pillars, which, he said, was unique as to the section of its moulding, so far as he knew, in this country. The nave does not appear to have been built before 1296. Mr. Hodges is of opinion that while the work was commenced about that time it was never actually completed. At all events, there are no traces of stones having been thrown down; there are no stone chippings to be found; and there was only one moulded stone found. The church enjoyed the privilege of sanctuary, the boundaries of the sanctuary being indicated by four crosses erected on the south, north, east, and west sides of the town. On the north side the cross stood in the river, and at the present time there is, about two miles from Hexham, on the Cross Bank, a piece of a sanctuary cross. The cross on the south side probably stood on the Gallows Bank. The spot where it stood on the east side is definitely known, and a portion of the cross is to be seen in Hexham Workhouse. On the west side of the town there is a place called "Maiden Cross," where the fourth cross is supposed to have stood. On gaining the sanctuary an offender was protected until such time as he was able to make an expiation of his offence, which the state of the law then required. The party then left the site of the nave and entered the church by the door of the south transept. Passing along to the north transept, Mr. Hodges described, by means of a ground plan, the general outline of the buildings. Entering the choir, he pointed out on the north side of where the high altar had stood the Frid or Frith-stool—a stone chair in which offenders flying from justice sought refuge. Returning to the transepts, Mr. Hodges pointed out and described a large Roman slab, which was recently found in the Slype, when excavations were being made with the object of discovering a crypt which was supposed to exist under that portion of the church. Mr. Tucker (*Somerset Herald*) made some remarks on the paintings that adorn the vestry screen, and the Baron de Cosson, pointing to an old and battered sallet, suspended from a bracket on the north side of the choir, said it clearly dated from the end of the fifteenth century, probably 1480. He pointed out that it had no very remarkable features except a "reinforcing piece" over the forehead. Mr. Hodges said there was a tradition that the helmet was that of Sir John de Fenwick, who was killed at the battle of Marston Moor, in 1644. His skull was preserved, and in it was an aperture which corresponded with

the hole in the helmet. The visitors subsequently inspected the Moot Hall. Mr. Hodges said the Moot Hall had been built about the year 1400, but by whom or for what purpose there were no records to show. At a meeting of a mixed section held at night in the Museum, Carlisle, the Rev. G. Rome-Hall offered some observations connected with remains of archaeological interest examined by him during excursions in the secluded valley of the river Gelt, which is well known to antiquaries in its lower reaches, through the famous written rock. Mr. Hall first dealt with some "culture terraces" between the How Gill or Tarmouth Burn, an affluent of the Gelt, which are considered to have been used by the early inhabitants of Britain for their limited cereal cultivation. These terraces, he said, are about twenty or twenty-five feet high, and eighty yards in length, and were formed to prevent both soil and seed from being washed down the declivities of valley basins, where the rainfall would in ancient times be much more considerable than at present. After giving a list of these embankments to be found in the district, Mr. Hall pointed out that on an outlying spur of Castle Carrock, part of the Cross Fell Range, there remained many traces of some of the peculiar pit dwellings which are found in Yorkshire and Wiltshire, and which are considered to be the habitations of the ancient Britons of a type anterior to those of the more usual "hut circles," with their surrounding defensive ditches and ramparts commonly called camps. Some of these were placed close to Garth Foot House, and others at Cardunock or Cardunmeth Pike. Descending into the plains many traces of early habitations were also found—an ancient earthwork existing near the village of Hayton—while about seven miles eastwards from Carlisle a hamlet called the How, and the adjoining corn-mill and railway station, derived their name from the great earthwork under whose pine-clad circular slopes the village rests. Mr. Hall also mentioned the discovery of many ancient implements and weapons, which gave glimpses of the habits and customs of our ancient British ancestors. The rev. gentleman also read a Paper on "Romano-British Towns."

Somersetshire Archæological Society.—Annual Meeting at Chard.—August 15–19.—Through the efforts of the local committee a splendid museum of objects of natural history and of archæological interest was open at the Town Hall. The most remarkable collection was that of Mr. C. J. Elton, of Churchstunton, who sent a quantity of palæolithic and neolithic implements, twenty-four of the former being from the drift in the valley of the Axe, and the latter being from a lacustrine deposit at Zurich, and a greenstone or neophite weapon from New Caledonia. Amongst some Greek curiosities sent by Mr. Elton were terra-cotta heads from figures found at Cyrene, about 300 years B.C. A few interesting specimens of ancient Chinese enamels and other curiosities, samples of early printed books and bindings, &c., including Solomon and Marculf, Juvenal, Aristanetus, Voyage de Balaruc, &c., from the Hamilton and Sunderland collections, Scandinavian silver used by the peasantry, consisting of silver porridge-spoons, a peg tankard, small bowls, &c.; Zulu and Kafir war weapons, assegais, battle-axes,

and other savage implements of war were sent by the same gentleman. Sir Edward Strachey, of Ashwick Grove, sent a collection of fourteen little gods; two swords, with enamelled scabbards; a dagger, with a handle from which diamonds had been extracted; and a variety of other articles from India; some illustrated books from Persia, and some specimens of Persian poetry; the hair of a Fiji woman, who had been scalped; a chalice and part of a stone coffin that were in the palace at Wells. Two pieces of Etruscan pottery, three Roman coins, and three pieces of vitrified material for tessellated pavement were contributed by Mr. E. Rodd. Two curiosities were supplied by Mr. Evans, one a deed of grant from the Bishop of Exeter to the Abbot of Forde, of four pounds per annum, payable out of the vicarage of Thorncombe, dated 1229; and a deed relating to Forde Abbey of the time of Charles the First. The borough charter was sent by the Corporation; and a toast-and-ale jug, bearing date 1631, and a caricature of the landing of Sir John Bull and his family at Boulogne-sur-Mer, were exhibited by Mr. Toms. Mr. Powlesland sent an exceedingly rare and valuable collection, which consisted of some palæolithic implements, discovered in the valley of the Axe; neolithic implements, principally from the midland counties, and a variety of implements of the Bronze Period, discovered in Notts, Lincoln, and Somerset, amongst the latter being a few amber beads, British spears, &c.—The President, Mr. J. Elton, delivered an address. He desired to speak about the history of man in this part of the world; and in those hills that history went back to a very vast antiquity indeed. The wild hunter tribes chased the wild horse and ox, or fought with the hyæna, the lion, or the bear. Geologists had made it certain that Somersetshire and the hills that bounded it were certainly 100 fathoms higher than they were now, and it was supposed that there were vast grassy plains where now the Bristol Channel is, where the wild beasts lived; and they knew their dens in Wookey Hill and the Mendips, where large troops of hyænas and bears lived and dragged their prey up to their rocky fastnesses. Banwell Cave was full of the debris of the ruminants which those carnivora had gathered together. He once, some years ago, took an interest in that part of the subject, and in the first dawning of history and organized life of man in the island, and searched about in the caves, and on the other side of the Channel there was a limestone cave which, he understood, had never been broken up. He organized a little party and broke up the floor. In the inner cave, under a mass of stalactite, they found the remains of an enormous bear, as large as a modern horse. They took away half the bear and presented the remains to the University College at Oxford, and he read a Paper on the subject to the Ashmolean Society, and there the matter rested. The question he put to himself was, What did they know of the great hunters of those remote times? They knew of them chiefly by drawings, which gave them some clue as to what these hunters were like. He had seen in France the picture of a man standing by a mammoth, and another picture of a man hunting a wild bull. The man was tall, Roman-nosed, and

extremely hairy. He seemed to be of enormous strength and of low intellectual capacities. But they knew nothing more about these men; the ice came down from the North Pole and glaciers covered the country, and man shrunk away to more Southern climates, and that history closed, and they had no clue that they were connected with those hunters. They came next to men who were the pioneers from Asia, and came creeping up the valleys and estuaries, and they crossed England from the Yorkshire Wolds to the Blackdown Hills, and on to Cornwall, and no doubt into Ireland. Those were the people who made the long barrows of which they had many examples in Somersetshire. Of them they knew a little more; they were slight, dark, with long heads, which had caused the proverb "Long barrows and long heads; round barrows and round heads." The women's heads and bones were in an extraordinary degree smaller than those of the men, which showed they had not much to eat; and that the men took what there was and left the women very little. Mr. Barnes, of Dorsetshire, had described in an admirable way the life of those pastoral tribes of the West, and he had told them where in the oaken wood and in a smiling valley a little group of beehive huts could be seen, where the women were washing flannel or putting linen on a string. Above their huts was the line of hills, which was a guard in time of war. These barrows were the chief things neolithic tribes left them. In the barrows they found some slight details which would help them to realize their mode of life. There were pottery, wrought lines drawn upon it, their scrapers of flint that they dressed the hides with, and many other bone and stone implements, which showed what kind of savages they were. They also found some amber ornaments; a gold stud on a breastplate was the highest effort of their art. They now came to a much more important time. Some time before the Romans came here commerce began. A tribe of men, whom they called the Bronze Age men, coming from the Baltic shore, struck on our island at several points and introduced bronze. They had weapons and instruments of all kinds, and probably became extremely civilized. When they came to a couple of hundred years before Christ, the Greek travellers began to have intercourse with the island, and one who came to Cornwall said the inhabitants were extremely fond of strangers, and that they were as civilized as any people he had ever met. Their trade did not remain at the point at which it began. They bartered with the Continental people. An extensive trade began with Brittany, on the opposite coast. One of the reasons why the Romans made war was that the English helped the Continental people against the Romans. The President then went on to speak of the Greeks, and said that in digging for antiquities of the Ptolemy kind it was quite clear that the Levantine sailors, for a couple of centuries before Christ, and a couple of centuries after, had intercourse with Britain. There was no doubt that they had ports at Plymouth, Exeter, and other places. These Bronze Age Britons lived on the hills, for at that time the plains were lakes and the valleys marshes. There was probably hardly a part of Somerset that was not covered with the sea. On the hills were found their tools of different kinds, and the

barrows in which they buried their dead. They burned the rich, put their ashes in a pot in the centre of the barrow, and there were generally other bodies thrown along anyhow. The President remarked that the Bronze Age of civilization brought them to a well-known period. When the Romans came they found the people in that stage—only, of course, improving as they always had been. In Sussex and Gloucestershire they found some iron, and it was very probable that they also found some there. At Combe St. Nicholas and Whitestaunton they had a large quantity of "slag," of which he had a sample. A hundred years after the time of Julius Caesar came the Roman legions to the west. It was known that they came to the Mendips from the inscription found at Wookey. Then Somersetshire began to have an existence. They commenced embanking the rivers to keep out the sea, and they made roads. They made a road from Exeter to Bath, which was a most important city, and was probably held for the purposes of trade, with a small garrison to keep the people in awe and collect the taxes. They also made a road from Seaton to join that road. He described the construction of the Roman villas, which he said were generally found near a river, owing to their fondness for bathing. This brought them to the British period, when King Ina came into Somerset, and when the Gauls set to work embanking the rivers. The exact process of the conquest was not known, but it was probably the conquest of very small districts, or what they would call two or three parishes. Looking down upon the vale of Somerset, over the top of which they were standing, they looked down upon one of those little districts, a district where the people retained the ancient laws of their own. The custom that the wife should inherit from the husband, the husband from the wife, and the younger brother before the elder, was unique. Besides having a code of laws of their own, they appeared to have a tribe or division of their own, which still remained. The five Hundreds of Taunton Deane were not Hundreds in the sense in which the term was now used. They were the little Hundreds of Taunton Deane.

[The remainder of our report will appear next month.]

Newcastle Society of Antiquaries.—August 30.—The Rev. E. H. Adamson in the chair.—Dr. Bruce said the members would no doubt have noticed as they entered the hall that night the old horsing stone standing at the door. It had stood for many years in front of the Golden Lion Inn, Bigg Market, and had now been presented to the Society by Mr. Pape, of Collingwood Street. He thought it was an antiquity, and that the Society should thank Mr. Pape for his kindness. While on the subject he might mention that the old stone which Hutton spoke of in his book, and which had a bagpiper sculptured on it, had been formed into a horsing stone, and was now in one of the inn yards at Carlisle.—Mr. Hodges said he believed the Society had a committee formed to preserve as far as possible the old buildings in Newcastle, but it required a committee also, he thought, to preserve engravings of them. Within the past few weeks two of the oldest houses in the city had disappeared from the Bigg Market. The houses would be, he thought, of the time of Henry VIII.

Mr. Holmes said there had been a drawing made of the houses before they were destroyed. After further remarks, it was proposed by Mr. Hodges, seconded by Mr. Holmes, and carried:—"That a sub-committee of the Society be appointed to photograph, sketch, and otherwise delineate all buildings and remains of buildings of interest in Newcastle and Gateshead erected previously to the year 1700, and that Messrs. Johnson, Brown, Blair, Holmes, and Hodges form such sub-committee."

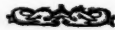
Yorkshire Archaeological and Topographical Association.—August 30.—The Sixteenth Annual Excursion, Mount Grace Priory, near Northallerton, being the place visited.—Mr. William Brown read a Paper giving a history of the priory. He said that it was situate in the parish of East Harlsey, about eight miles east-north-east of Northallerton. The position of the ruins, at the foot of a steep hill covered with oak woods, was very beautiful, and the grey stone tower of the church, standing out against the dark green of the woods, exhibited a very pleasing landscape. Before the foundation of the priory, at the end of the fourteenth century, Mount Grace was known by the names of Bordlebi, Bordelbia, or Bordelby. At the time of Domesday it was included in the King's land, and was held of him by Malgrin, who was also lord of the neighbouring manors of West Harlsey, Morton, Ingleby, and Arncliffe. Mr. J. T. Micklethwaite, conducted the party over the ruins, and explained in detail the peculiarities of a Carthusian convent. The rules of the Carthusians were very severe. Such rules required special arrangements, and in no place in England could they be seen except at Mount Grace. One peculiarity was that each monk, of whom there were about twenty, had a house, each with its garden, to himself. These houses formed three sides of a large enclosure, the fourth side being formed by the church and prior's residence. The cells, which were two stories high, are in fair preservation, and the curious hatch through which food was given to the monks was plainly seen. There was a very small church and large cloister. Each monk had a living-room, with bed-room and store-room or pantry. A narrow staircase in the corner—only 2ft. wide—led to another little room, the use of which no one clearly knew. Some supposed it to have been a workshop.

Cambrian Archaeological Society.—July 31.—August 5.—Visit to Llanrwst.—The Annual Meeting was held on July 31, at the Grammar School. The retiring President, Professor Babington, M.A., F.R.S., briefly opened the proceedings, and gave place to his successor, Mr. H. R. Sandbach, of Hafodunos.—The Rev. Trevor Owen, M.A., the Secretary for North Wales, then read the report. The report alluded to the churches of Wales still unrestored, and the care that ought to be taken that nothing should be introduced that was not in accordance with local style and arrangement. Instances were given where the work carried out had not been in accordance with this rule.—The Tyn-y-coed Cromlech, just beyond Capel Garmon, was the first object of attraction to be visited. Colonel Wynne Finch, to whom the property belongs, has carefully preserved it with a stone wall. A further drive brought the party to Pentrevoelas. Most of the party visited the

Levelina Stone, situated in a coppice behind the old mansion of Voelas, placed on a small tumulus called The Voel. The inscription on it is obscure, and is supposed to refer to Llewelyn ap Sitsyllt (slain 1021), and to mean "John of the House of Dyleu, Gwydhelen, &c., on the road to Ambrose Wood, erected this monument to the memory of the excellent Prince Llewelyn." At Plas Iolyn, the next halt, a long building (now used as a barn) with the remains of a strong tower, evidently erected for defensive purposes, was duly inspected, and then a move was made for Gilar, the arched gateway to the house proving attractive. On the front of this gateway, and over the fireplace of a room above, there are the initials "T.R.W." and the date "1623." A further drive brought the party to Ysptyt Ivan, the Hospital of St. John of Jerusalem, a most interesting village with a "restored" church, in which one of the ancient monuments has been placed upside down. The last object of interest on Tuesday was the Brochmael Stone now preserved in Voelas Hall, a stone engraved and described by Professor Westwood. There was an evening meeting, at which Mr. Howel W. Lloyd read a Paper on the Life and Times of Llewelyn ap Sitsyllt. On the motion of Mr. Barnwell, the President was commissioned to call the attention of Mr. Pierce Wynne Yorke, the owner of the property, to the fact that the roots of the trees at Maesygarnedd were in danger of disturbing the foundations of the Tyncoed Cromlech, and to solicit his good offices in the matter. The excursion of Wednesday was to Gwytherin, a village seven miles south-west of Llanrwst, in the churchyard of which are some of the finest yew trees in Wales. On the north side of the church are four upright stones, and on one of which is inscribed VINNEMAGLI FIL SENEMAGLI. Gwytherin was once a place of ecclesiastical note, for here St. Winefred retreated; and Canon Thomas thinks the course she was directed to follow from Bodfari through Henllan may supply a clue to the long lost line of the old Roman road from the former place to Caerhŷn. In taking down the old church of Gwytherin two floriated crosses were discovered near the altar—one bearing a sword, and the other a chalice—denoting a knight and a priest's grave. One of these, we believe, finds an insecure resting-place near the porch of the church. Two or three objects of interest were found inside the church; notably a bell, which it was stated had been used by a former village "crier," but which, by some of the party, was pronounced to be a (not very ancient) scaring bell. The next move was to Llansannan. There is in the parish of Llansannan, in the side of a strong hill, "a place wher ther be 24 holes or places in a roundel, for men to sit in; but som lesse and som bigge, cutte out of the mayne rok by mannes hand; and there children and yong men cumming to seke ther cattele used to sitte and play. Sum caulle it the Rounde Table." Scarcely a trace of what it is described to have been remains. At the foot of the hill there is a cottage called Plas Issa; let into the wall of which, over the doorway, is the lid of an ancient coffin, having a cross fleury with a sword by its side, sculptured on it, in a good state of preservation. At Llangerniew the church was open, and its objects of curiosity, especially the Holy Water Stoup and Pillar

Alms Box were pointed out. Llanrwst possesses several objects of interest. The choicest one in the church is, doubtless, the rood screen, said to have been brought there from Maenan Abbey. On the walls are several mounted brasses and tablets, but none possessing the interest of those in the Gwydir Chapel adjoining. Bettws-y-Coed was soon reached, and the old church of that place visited. The only object of interest there is the effigy in memory of Gruffydd, son of David Goch, natural son of Davyd, brother to Llewelyn last Prince of Wales, and grandfather of Howel Coetmore, whose effigy had previously been seen in Gwydir Chapel. From Bettws way was made to Penmachno, in the newly-built church of which parish certain stones are preserved that have attracted the attention of archaeologists. One of these bears the inscription, ORIA IC IACIT; the name Oria is said to be very unusual. Next there was one with the inscription CARAUSIUS HIC JACIT IN HOC CONGERIES LAPIDUM. Above the inscription is the Labarum monogram of the name of Christ, said to be a very unusual occurrence in the stones of this country. Lastly, there was a stone with two inscriptions, thus:—CANTIORIC HIC JACIT | VENEDOTIS CIVE FUIT | CONSOBRINO; and on the other side, MA.....FILI | MAGISTRATI. This inscription, Mr. Westwood says, is quite unique, both as indicating the deceased as a citizen of Venedotia, and as introducing the word *magistrati*, the precise meaning of which in a Welsh inscription of the sixth or seventh century, is open to inquiry. The day's excursion also included Dolwyddelan Church and Castle. At the evening meeting, Mr. Palmer of Wrexham, read a Paper on Field Names. The excursion of Friday commenced with a visit to Gwydir House. From Gwydir the party drove to Talycafn, for the purpose of visiting what remains of Maenan. In the old hall bearing the name there is much that is antique. In one of the chambers over the fireplace is carved a coat of arms, on which is a chevron between three pheons, with the letters M. and K. [Morris Kyffin?] on either side. Above is the date, 1582. The high road regained, the party was met by Mr. Pochin, who piloted the visitors to a Cromlech on the side of the hill overhanging the Conway river. Here, again, it was found that the relic of the past was in danger of destruction, and at the evening meeting it was resolved to appeal (through Mr. Pochin) to the owner to get it properly fenced. This Cromlech is known by the name of Allor Moloch, and a local guide-book refers to a tradition which connects it with Edred, duke of Mercia, and Anarawd, prince of Wales, who fought a bloody battle in the district in 880. "As soon as Edred, the Saxon chieftain, was taken, a fire was kindled under the altar, and between the two upright stones, or arms of the God Moloch as some call them, until all the stones became intensely hot, when Edred was placed there by means of tongs or pincers specially prepared for the purpose; the heat being so great that his body was turned into ashes and scattered to the winds." Pennant further informs us that "Anarawd styled the battle Dŷal Rodri, or the Revenge of Roderic, for his father, Roderic the Great, had the year before been slain by the Saxons." The visitors were conveyed across the ferry, for the purpose of inspecting the traces of Caerhun and the

hall. In the latter was seen the Roman shield, sometime back stated to have been presented to Mr. Gladstone. Some of the more vigorous of the party explored the old road at Y Ro, and others went to Llanbedr Church.



The Antiquary's Note-Book.

Site of Roman Potteries on the Banks of the Medway.—“My researches on the site of Roman potteries, on the south bank of the Medway, have extended over many years; and are yet in progress; for the district is very extensive, and only accessible at low water. I was introduced to them by Mr. Harrison, who, at the same time, brought me acquainted with the Rev. John Woodruff, of Upchurch, who had collected a large number of specimens of the fictile vessels fabricated in the potteries in the low land to the north of Upchurch, now called the Upchurch Marshes. With him I was ever on most friendly terms up to the time of his death. One of his latest acts of kindness was the entertainment of a party of the more enthusiastic members of the Congress of the Archaeological Institute at Rochester, whom I conducted to the marshes; and then to inspect his collections, now inherited, together with his antiquarian taste, by his son, Mr. Cumberland Henry Woodruff, F.S.A. Having thus made good my footing in this out-of-the-way district, I paid many visits, from time to time, on foot, from Otterham Creek, beyond Lower Rainham, to Lower Halstowe, and to the marshes leading to Sheerness, which enabled me to judge of the wide extent to which the land had been worked by the Roman potters; and, also, to discover traces of what I conclude were some of their habitations. At the same time, Mr. James Hulkes, through Mr. Humphrey Wickham, placed his yacht at the service of myself and friends. It was under the command of Mr. Henry Coulter, whose acquaintance I renewed when I came to reside near Strood, finding in him a warm-hearted and generous friend, whose loss to me cannot be replaced. His death was accelerated by one of the periodical overflows of the Medway, on which I have much to say. By means of the well-provisioned yacht, armed with probing rods and light spades, and mud boots, we never failed to extricate from the creeks large quantities of pottery, which for some flaw or imperfection had been thrown aside by the makers. Of almost infinite variety in shape, dimension, and pattern, the pottery has generally such a marked character in colour and ornamentation, that it has acquired the name of “Upchurch Pottery,” although it is not to be supposed that it was made nowhere else; yet, such was the extent of the manufactures, that it must have been sent to various parts of the province—the situation being well adapted for conveyance by water.* Like modern pottery, the

manufactures of the ancients can often be recognized by certain distinctive peculiarities, as, for example, those in the district of the New Forest, at Ewell, and at Castor; each has a very marked character, and all are different from the Upchurch fabric. These marshes are an interesting study for the geologist as well as the antiquary. When the Romans inhabited and worked the land it lay high and dry, and the Medway must have been confined within comparatively narrow limits. It was probably some time after the Romans had left before the sea began to make inroads and submerge hundreds of acres. There was time enough for the earth to accumulate two or three feet over the *debris* of the kilns, ere the creeks formed and washed the remains into their beds where we now find them. As wide tracts of good land have been lost within the memory of man, it is probable that the serious change did not take place before the Middle Ages; and it is too certain that in modern times the inundations are rapidly increasing. The Romans understood embanking, as their noble works on various parts of the sea coast demonstrate; and they regarded the public health and safety, the *salus populi*. On the western bank of the Medway, where the land is yearly submerged, Roman funeral interments are found; and the same at Strood. Here we have clear evidence that in the Saxon times the floods which are yearly allowed to carry with them desolation, disease, and death, were then unknown. The Saxon Cemetery adjoined the Roman, and both were secure from any apprehension of deluges. History and science warn in vain. A rich corporation in a cathedral town, with a large population, year after year placidly permits a ruinous watery devastation which common engineering skill could stop for ever in a very short time. With land, houses, and streets periodically standing three and four feet in salt water, impregnated with pestilential matter, it is the height of irony and mockery to hear talked about, as being actually in existence, a Medway Conservancy Board and a Corporation.”—From “RETROSPECTIONS, SOCIAL AND ARCHAEOLOGICAL,” vol. i., by C. Roach Smith.

[We understand that the clay of the marshes adjoining is capable of being utilized for making excellent pottery; and that it is contemplated applying a large tract, the property of Humphrey Wickham, Esq., to that purpose.—Ed.]

Dates and Styles of Churches.

Ripon Cathedral. (Communicated by Thomas Powell.)

West Front	Early English, fine specimen, 103' 0" high and 43' 0" wide, with two tiers of Lancet Lights occupying its whole width.
West Towers	Early English.
Central Tower	1454.
Nave	Perpendicular.
Transept	Early English.
Organ Screen	Perpendicular. 1460.

* I have printed in the sixth volume of the *Collectanea Antiqua* an elaborate account of the site, to-

gether with engravings of the leading types of the pottery.

- Choir . . . Early English, Decorated and Perpendicular, all of which meet in the third bay from the east end on the South Side. 1460.
- Bays on North Side . . . Norman, also west end of choir is Norman.
- Eastern Window . . . Early Decorated. (Fine example.)
- Chapter House . . . Norman Early. (Roof Early English). 1181.
- Stone Pulpit . . . Early Perpendicular.
- Lady Loft . . . 1482 (Query 1330)
For was not this the Lady Chapel of the old Minster.
- Vestry . . . Norman, Decorated-Perpendicular. 1160-1460.
- Crypt (St. Wilfrid's Needle) 11' 3" long. x 7' 9" wide, 9' 4" high. Constructed in the seventh century, belonging to the church which was built upon this site either by Wilfrid or his immediate successor.

Markenfield Chapel and Mallorie Chapel.—1154 to 1181.

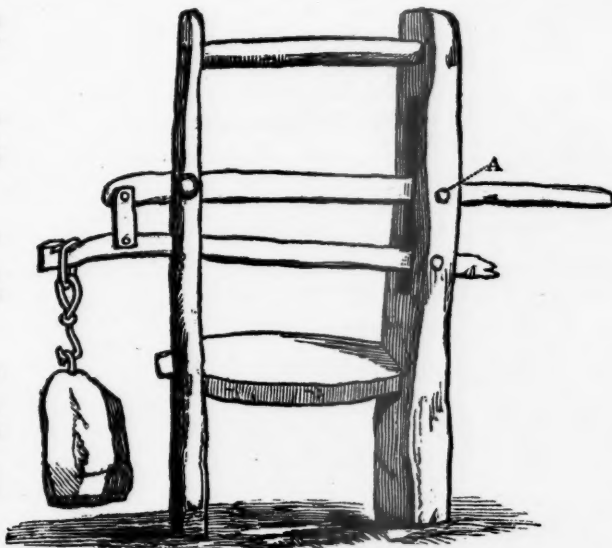
List of Antiquities in the Barony of Corkaquin, Ireland:—

- Eleven stone cahers.
Three cairns.
Forty calluraghs, or obsolete burial-grounds, where unbaptized children only are interred.
Ten castles.
Eighteen artificial caves.
Twenty-one churches in ruins and nine church sites.
Two hundred and eighteen cloghans, or beehive stone houses.
Sixteen cromleacs.
Twelve large stone crosses.
Three hundred and seventy-six earthen forts, or raths.
One hundred and thirteen galanes, or immense rude standing stones.
Fifty-four monumental pillars, most of them bearing Ogham inscriptions.
Fifteen oratories.
Nine penitential stations.
Sixty-six wells, many of them bearing the name of some saint.
Twenty-nine miscellaneous remains.
Kilkenny Archaeological Society Transactions, vol. ii. pp. 136-137.

Boundaries of Land in Cyprus.—It is curious to note that the old mode of defining the boundaries of land by natural objects, as shown by the great collection of documents in Kemble's *Codex Diplomaticus*,

is still extant in Cyprus. In the Report of H.M. High Commissioner for the year 1879, p. 39 (Commons' Papers, No. 2543, 1880), it is stated:—"The titles by which land was, and is, held in Cyprus are exceedingly vague in the definition of the boundaries, and although the number of scalas and denums is invariably mentioned, yet this latter particular is never held to be binding. The words 'bounded by a hill' allows an extension to a mile in that direction; the words 'bounded by uncultivated land' allows extension to within a yard of the nearest neighbour."

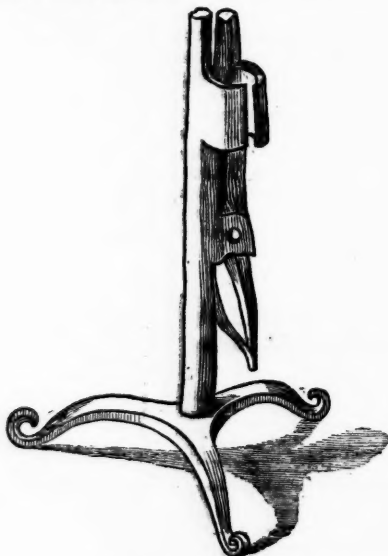
Primitive Cheese Press.—"A cheese press is still used in the upper part of the dale, which consists of two uprights fixed in the ground, and joined at the top by a cross-bar. One-third of the way up is a shelf on which the cheese to be pressed is placed. Above this there is an arrangement of handles for raising a heavy stone, or lowering the same, so as to press the cheese, as shown in the figure. A is a wooden peg for holding down the handle, so as to raise the stone weight, when the cheese is being put in or taken out."—*Studies in Nidderdale*, by Joseph Lucas, p. 29.



PRIMITIVE CHEESE PRESS.

Ancient Rush Stand.—"There was formerly in use in Nidderdale a Rush Stand, originally made by splitting a stick, and in fact this sort of rush-stand was in use down to the time when the farmers gave up making their own candles. An important kind was made of iron, with a spring to compress the holder upon the candle. Of this kind I give a sketch, which I made of one belonging to Mrs. Ryder, of Middlesmoor. The seaves were gathered at certain places on the

moors by parties of gatherers, who went out to get them in the autumn, or late in the summer. They chose the largest and strongest, from which they stripped off the outer skin, so as to enable the tissues to imbibe the melted fat into which they were dipped. (The gipsies strip off two opposite sides, leaving the alternate ones to support the pith.) As the same places were visited year after year, they were known by names such as 'Fleet Seaves,' 'Seavy Hill,' 'Seavy Whan,' 'Seaves,' &c."—*Studies in Nidderdale*, by Joseph Lucas, pp. 27-28.



ANCIENT RUSH STAND.

Antiquarian News.

On casually examining the earth excavated from the foundation for the new Wesleyan Chapel at Clevedon, Mr. Geo. A. Hobson, Government Surveyor, found a quantity of broken Roman pottery. There are several types, including the common dark clay, the common red, blue-black or Durobrivian, and a few pieces of Samian. He also found a number of pieces of bones and teeth (animal) which had been in the fire, and a small copper coin, seemingly of Constantine or Vespasian. The above came from a stratum of earth full of unctuous animal matter, about three feet from the surface and resting on the bed rock. Mr. Hobson gives it as his opinion that the ridge adjacent, Highdale Hill, and the eminence on which Christ Church stands, had been in the occupation of the early Roman settlers, and that this accumulation of matter mixed with animal bones, Roman pottery, &c., had been the debris from the camp thrown over the low outer Vallum.

Messrs. Frederic S. Nichols & Co. announce that they have made arrangements with Mr. Percy Thomas to etch the White Hart Inn, Southwark. The Inn dates back for some five centuries; is often mentioned by Shakespeare; was the headquarters, in 1450, of the Kentish rebel, Jack Cade; and in our own times has been inimitably described by Charles Dickens as a scene in the elopement of Alfred Jingle with Rachel Wardle, and the meeting place of Mr. Pickwick with Sam Weller.

It is proposed to publish by subscription, "Bramshill: its History and Architecture," by Sir William H. Cope, Bart. The history will be traced from the eleventh century down to recent times, with notices of its successive owners and occupants; the architecture, external and internal, of the present mansion, and some account of a more ancient edifice which preceded it; the traditions and legends of the place; notices of the venerable trees which stand in the park; and of the tapestries, pictures, &c. The work will be illustrated by photographic views, plans, and architectural details.

The re-opening, after thorough internal restoration, of the ancient church of Gillamoor, near Kirbymoorside, took place recently. The old church stands on an eminence commanding an extensive and lovely prospect over the wide moorlands. The foundation is very ancient, as betokened by the fine old Norman font and the inscription on the two bells, which are dedicated to the Virgin and St. John. The church was last restored in 1802, when some very commonplace windows were inserted. The present restoration has been carried out under the superintendence of Mr. Temple Moore. The chief features of the work done comprise the removal of the old and unsightly square pews and the re-seating of the church; the panelling and decorating of the ceiling and body of the church; restoration of the chancel screen, and the replacing of the dangerous old tower by a new and handsome spire of oak, covered with lead. The windows inserted 80 years ago have also been considerably improved by the introduction of stonemullions.

One of the buildings destroyed at Alexandria was, says a writer in the *Architect*, the castle of the Pharos, which was practically the only specimen of Arab mediæval architecture in the city. It stood on the site of the celebrated lighthouse, by the ancient name of which it was still commonly known. Mr. H. G. Kay says that being at Alexandria in the spring of last year, he visited the building. Mr. Kay's inspection was necessarily a very superficial one, but as far as it could go it confirmed him in the belief that some indications of an old foundation are to be detected, and he noticed a spot, near one of the corners of the building, where the wall could be perceived to run in a direction not widely but distinctly different from that of the presumably original foundation, with which it formed a gradually divergent angle. The Pharos was still in existence in A.D. 1326. It became a complete ruin between that date and A.D. 1349. The present building was erected by the Egyptian Sultan Kait-Bay, who reigned from A.D. 1468 to 1496. It may readily be presumed that, according to the uniform practice of the East, the ground continued until that time encumbered with the ruins of

its predecessor. The name and titles of Kait-Bay were imperfectly but unmistakably legible on one of two much-decayed limestone tablets over the entrance-gate. The latter was roughly formed by three massive blocks of granite, two of which, standing erect, served as jambs on either side, with the third forming a lintel across the top, the whole presenting a peculiarly Egyptian appearance. A wide passage, turning at an abrupt right-angle to the left, gave access to a small mosque, consisting of a hypæthral court, with four arched recesses, one of which contained the kiblah and pulpit. The slight deviation of the walls of the castle from the lines of the ancient foundations may possibly have been made for the express purpose of placing the mosque in the true line of direction towards Mecca. The mosque composed but a very small portion of the building. The remainder, rising one storey above the other, was occupied by innumerable rooms of various sizes opening out of long and narrow passages, all empty, and for many years apparently disused. Mr. Kay was informed that it was capable of lodging 5,000 men—a statement which was probably not exaggerated. The quarters intended for the commander and other superior officers were easily distinguishable by their superior look, and by some scanty remains of decoration and of ancient mosaic flooring of coloured marbles.

Mr. M. S. Valentine has sent to the Anthropological Institute of London, for exhibition, a collection of very curious articles fashioned in soapstone and clay, which were found lately between the ranges of the Blue and Alleghany Mountains near Mount Pisgah, North Carolina. The objects are said to be of a type absolutely unique, consisting partly of human, partly of animal figures, either in the round or in various degrees of relief. Some are household utensils. They appear to have been sculptured by metal instruments, so perfect is their workmanship. The human type is alike in the various objects, but is not Indian. All are fully clothed in tight fitting garments. Some are seated in arm-chairs, others on all sorts of animals—bears, prairie dogs, birds, and other shapes belonging to North America. But some also represent types of the Old World, such as the two-humped camel, rhinoceros, hippopotamus. Some of the specimens were obviously made since the advent of the whites, and these are fresher-looking and of ruder workmanship. The inference is that the articles were made by an earlier and more civilized race, subjugated and partially destroyed by the Indians found in Virginia on the arrival of white men.

A short time since an excavation at Pompeii yielded a beautiful inlaid marble table, with reclining bed ornamented with paintings; a bronze vessel with revolving handle; two Egyptian statues, covered with a patina of green glass, which is very rarely found; a tortoise and frog in marble; a Bacchus in terra-cotta; two marble busts; and a skeleton with bronze hairpins beside it. There was also discovered a cavity in the lapilli, which, when filled with plaster, will it is hoped produce a figure.

The nave, tower, aisles, vestry, and porch of All Saints' Church, Houghton, near Stockbridge, are being restored. The chancel was restored in the year 1876, at considerable expense. The church is, in an

ecclesiological point of view, one of much interest; parts of it date from the beginning of the twelfth century. It has two hagioscopes (*vulgo* "squints"), and no less than three piscinas.

The following, says the *Athenæum*, are among the results of the investigations made by the learned Director of the National Portrait Gallery into the history of the very important group of likenesses of English and Spanish statesmen he lately bought at the Hamilton Palace sale, which was, from some unascertained time till lately, ascribed to Pantoja de la Cruz. Mr. Scharf thinks the picture may with probability be assigned to Marc Gheeraerdt, who arrived in England from Bruges in 1580, and was much employed at Court. A portrait of Elizabeth signed with his initials, a sprig of olive being in her hand and a sword at her feet, belongs to the Duke of Portland, and is now on loan in the South Kensington Museum. His "Camden," in the Bodleian, bears the painter's name in full. Other inscribed works of his are at Penshurst, Barrow Green, and Woburn Abbey. The subject of the picture in question is undoubtedly the ratification of the treaty for peace and commerce between England and Spain, at an assembly of plenipotentiaries held at Somerset House, August 18, 1604, English, Spanish, and Austrian representatives being present. *Stow's Annals*, 1631, under the date 1604, p. 846, describes the conference, and quotes the articles of the treaty. The portraits include those of Thomas (Sacville), Earl of Dorset; Charles (Howard), Earl of Nottingham, who defeated the Spanish Armada; Charles (Courtney), Earl of Devonshire; Henry (Howard), Earl of Northampton; and Robert (Cecil), Viscount Cranborne. John de Velasco, Constable of Castille and Leon, appeared, with the following, for the foreign powers: John Baptista, de Tassis, Count of Villa Mediana; Alexander Rovidius, professor and senator of Milan; Charles, Prince and Count of AreMBERG; John Richardot, Knight; and Ludovic Verreiken, Knight. The scene is the interior of a chamber facing a window looking upon an inner court, and partly screened by a plant of the rose tribe. The tablets on the tapestries are dated 1560; the floor is strewn with rushes. The scarcity of writing materials on the table may imply that the meeting was for the purpose of signing the instrument already agreed upon. No hats are introduced. The date "1594" borne by the picture must be wrong; there was no historical conference in that year, and the English titles inscribed with this date and the name of De la Cruz were not conferred till some time after that period. Mr. Scharf thinks that possibly, in his endeavour to conciliate the Spanish king, James I. sent the picture to Spain as a present. The names of the diplomatists are written in Spanish, and the attribution of the picture to Pantoja is also probably Spanish.

The fine old monastic church of Wolston is undergoing a thorough course of decoration. The church bears traces of the twelfth and fourteenth century architecture. On visiting the church a short time since, a well-known ecclesiastical antiquary discovered that the historical tomb of Sir W. Wigston had been taken away—no one knows where. No doubt steps will be taken to ascertain the whereabouts of the tomb. On inspecting the fine old oak roof, which is

to be newly decorated, the date 1760 was found in the east end, this being, no doubt, the date of its erection.

An important painting has been found at Pompeii, and placed in the Naples Museum among the Pompeian frescoes. It represents the judgment of Solomon, and is the first picture on a sacred subject, the first fragment either of Judaism or Christianity, that has been discovered in the buried cities. The picture is five and a half feet long, and nineteen inches in height, and is surrounded by a black line about an inch in width. The scene is laid upon a terrace in front of a house adorned with creeping plants, and shaded with a white awning. On a dais (represented as being about four feet high) sits the king, holding a sceptre, and robed in white. On each side of him sits a councillor, and behind them six soldiers under arms. The king is represented as leaning over the front of the dais towards a woman in a green robe, who kneels before him with dishevelled hair and outstretched hands. In the centre of the court is a three-legged table, like a butcher's block, upon which lies an infant, who is held in a recumbent position, in spite of his struggles, by a woman wearing a turban. A soldier in armour, and wearing a helmet with a long red plume, holds the legs of the infant, and is about to cleave it in two with his falchion. A group of spectators completes the picture, which contains in all nineteen figures. The drawing is poor, but the colours are particularly bright, and the preservation is excellent. As a work of art, it is below the average Pompeian standard, but it is full of spirit and drawn with great freedom. The bodies of the figures are dwarfed, and their heads (out of all proportion) large, which gives colour to the assertion that it was intended for a caricature directed against the Jews and their religion. There is nothing of the caricature about it in other respects—the agony of the kneeling mother, the attention of the listening king, and the triumph of the second woman, who gloats over the division of the child, are all manifest, and altogether there does not appear to be any attempt, intentionally, to burlesque the incident.

Messrs. Reeves and Turner have published a second edition of Mr. W. Carew Hazlitt's *Proverbs*. The new edition is unfortunately arranged in precisely the same manner as the first, but it contains many additional proverbs derived principally from Mr. Hazlitt's extensive reading among old plays and other literature of the sixteenth and seventeenth centuries.

The discovery of an egg in the decayed vegetation on the border of the great Roman bath at Bath has led to some curious investigation. Mr. Charles E. Davies took it to the British Museum, to consult the best authorities now in town, who confirmed him in his opinion that it is the egg of a teal, if it is not that of an eared grebe, a bird now almost, if not quite, extinct in the British Isles. Unfortunately, or rather in an antiquarian point of view fortunately, the egg did not arrive at its destination quite perfect, a portion at one end being broken. The egg was partly full of a colourless liquid, not the least resembling albumen, but is apparently water, which it was the opinion of those consulted had gradually percolated through the shell of the egg during the many years it had been subjected to pressure. The fracture exposed

to view a very curious mass of translucent crystal, filling one end of the egg, and which proved beyond a doubt its antiquity, as being the petrified yolk. In the British Museum is a Greek Kylix, from Rhodes, dating 200 B.C., containing five hens' eggs. They are much fractured, and with a sandy deposit form a solid mass. The egg now found, says Mr. Davies, in a letter to the *Bath Herald*, is the property of the Corporation, and is most valuable and unique. It is now being mounted, and secured with glass at the British Museum, when it will be returned to the Grand Pump Room.

The wife of Dr. Schlieman has just described in a letter, addressed in Greek, to the Athens journal, *Hestia*, some of the results of that explorer's latest excavations on the site of ancient Troy. The writer says, "Close to the spot which we consider to be the site of Troy there are the remains of two buildings, which, in the opinion of our two architects, Dr. Dörpfeld and Herr Offer, represent two temples. The appearance of the two buildings is so different that they cannot be said to resemble any of the well-known ancient temples with the exception of that of Hera at Olympia. This, according to Pausanias, was erected probably about 1100 B.C. The first of our two temples at Troy is 30 metres in length and 13 metres in width, while the walls are 1.4 metres in thickness. The other temple is 20 metres long and 7 metres broad, the walls being 1.2 metres in thickness. It is noticeable that the walls are built in a different manner. In the first there are no joinings of clay, but in the second there are large commissures filled with clay, which is also slightly burnt. The inference is that the two temples were built at different periods, and that that first described is older than the second. It is scarcely credible that the roof of the first temple could be solid and without any supports, though of the latter, at any rate, there is nothing now to be found. Throughout the entire *Iliad* of Homer we find no mention of such supports; while in the *Odyssey* where they are spoken of they are described as being of wood. Assuming now that there had been wooden supports in the first temple, they could not have stood on a floor of clay. There must have been a stone foundation beneath them; yet nothing of the kind is now to be discovered on the spot. The internal arrangements of these temples is very interesting. They both have a forecourt on the south-west side. In the first temple this is 13 metres long and 10 metres wide. It is separated from the sacred part by two high walls, forming a majestic entrance. In the middle of this sanctuary there is a circular layer of clay 4 metres in diameter and 0.6 in thickness, upon which, probably, a seated image was placed. Close to the two temples, in the north-east, there is a third temple which, so far as concerns the style of its construction, is like the two others. It has a forecourt, and it seems was surrounded by a corridor. Our two well-informed architects think that these three buildings were temples; but my husband thinks, since they present great similarity to the houses mentioned in the *Iliad* (VI. 316), that they really were only houses, and that they were perhaps built, by command of Paris, by the best architects of the Troas. In this city, destroyed by

fire, we see Pergamos with its splendid edifices, that being, according to Homer's description, the same as sacred Ilios. Of gold articles we have here found but few, among them being a very thin diadem and a set of earrings, which are of the same sort as those we dug up some years ago. The nails we have here met with appear to be of quite a different description. They cannot possibly be taken for keys. We have also found some vertebræ, bolts, and spindles, as well as vessels with owls' heads. None of these objects, however, have any great value. The most valuable of all our discoveries is to be found in the three temples or houses themselves, which are quite novel in their style of construction. It is perfectly established that the Troas of Homer was situated at the spot now called Hissarlik, as my husband contended some years ago. Through the kind intercession of the German embassy, at Constantinople, we also received permission to conduct a series of excavations at Bunabarsi, which some philologists still think was the site of the Homeric Ilios. This place is three hours' walk from the Hellespont. At that place, too, we found bolts and Greek vessels as in Hissarlik. We believe that that place was the site of the ancient Gergi, which at one time is said to have had 2000 inhabitants."

Important excavations are now proceeding at Lewes Priory. The Priory of St. Pancras, founded by William de Warrene and Gundrada, is one of the most ancient specimens of Norman architecture in this kingdom. The church is, moreover, of special interest as having belonged to the Cluniac Order, whose great church in Burgundy was not only one of the largest in Europe, but was built on an unusual plan, with eastern as well as central transepts, and a great porch at the west end, beyond the actual front of the church. At Lewes, the same plan of double transepts has evidently been followed, and it remains to be seen whether the western porch also existed. The foundations of the eastern portion of the great church, and also part of the chapter-house, were laid bare in the year 1847, at the time of the construction of the Brighton and Hastings Railway. The bones of the noble founders were also discovered. It is, however, sufficiently evident, from an examination of the remains, and a comparison with others of a somewhat similar nature, that beneath the surface must lie a large portion of the nave and choir of the church, together with the bases of the western towers; also the substructures of the dormitory and refectory. The investigation has been already commenced, under the direction of Mr. Somers Clarke and Mr. W. H. St. John Hope. Mr. Hope writes to Mr. John Willis Clark:—"We have already investigated all that the railway spared of the refectory, and are now hard at work on the substructure of the dormitory. We have uncovered some fine walls five feet thick; also two portions of the great watercourse, with a sluice gate. Our researches are as yet too young to enable me to say more; but a few days will make all the difference." When the conventual buildings are finished they will attack the church. Meanwhile it is desirable to make an appeal for funds, without which the work cannot proceed. Subscriptions should be sent to Mr. Somers Clarke, 15, Dean's Yard, Westminster.

Correspondence,

DATES AND STYLES OF CHURCHES.

May I protest against the meagre information given with regard to the list of parish churches published in your last issue. Not only are dates omitted in the examples there enumerated, but the information as to style is vague in the extreme. In a list of this kind it seems to me, as doubtless to many others, that the information should be as exact, and at the same time as concise, as possible. When the date is known, it should be distinctly stated; when not known, the approximate date might be given, which would perhaps afford one a better idea of the church in question as regards style than the ordinary description in the received nomenclature of the mediæval periods; for, from a careful examination, the date can usually be set down with tolerable accuracy—say within twenty or thirty years at the furthest.

All will agree that the information with regard to the registers is most valuable and handy for reference. But there is one source of information that seems to me wanting, and which has never, as far as I know, received serious attention, but which, in a complete list of English churches, would be of the greatest interest—the names of the builders, architects, or founders, for the exact functions of these, as we all know, have ever been confused. Not only would such a list be valuable solely as information in itself, but the comparison of the different works that might be collected under the name of the same architect, for we must suppose each architect to have stamped his work with some amount of individuality, would at least give some basis for the theories as to whom the merit of the design of our mediæval churches is due, whether to freemasons or ecclesiastics. I am well aware that your space is too valuable to be taken up with superfluous notices, especially in such a well-worn subject as this; but a complete list of churches, correctly and carefully dated, with the founder's or builder's name, as the case may be, attached; and, if built under the auspices of religious foundations, the head of that foundation at the date given might be noted. This, with the list of registers, would form a most valuable and unique catalogue of our English ecclesiastical works, and a catalogue moreover that, as it appeared from time to time in your columns, would ever be subject to the strictest criticism. My letter may have extended to a greater length than your pages can admit, but I believe there are many to whom information such as I have suggested would be very acceptable, and in such exact and concise accounts as this under consideration.

CHARLES L. BELL.

Chesterton Road, Cambridge.

[We quite agree with our correspondent, and one of our objects in instituting the present lists was to elicit and get together the scattered information he speaks of, but we must begin at the beginning.—ED.]

THE TRENCHARD FAMILY.

(vi. 38.)

The name of Trenchard is one of the most ancient in the Isle of Wight, and is chiefly associated with the parish of Shalfleet, where the name of Walleran

Trenchard is still preserved in the farm of Walleran. A copse near Wootton Creek is called Trenchard's in the old maps of Worsley's and Albin's history, and the name of Trenchard may still be seen on signboards in the island. In the fine old church of Shalfleet—one of those mentioned in Domesday Book—two ancient monumental slabs have been dug up, which are supposed to have marked the graves of members of the family. One is broken in two, and the other is much defaced, but both bear a shield and spear crosswise in stone, and appear to belong to the 11th century or the beginning of the 12th.

Waldingwell—a manor in the parish of Shalfleet, remarkable as being the first park in England—was owned by Henry Trenchard, who also held Shalfleet and Chessel in demesne under Countess Isabella de Fortibus, in the reign of King Edward I., and the Walleran Trenchard, after whom the farm was named, was the younger son of Sir Henry, and received the farm as a gift from his elder brother.

The names of Robert and Henerie Trenchard appear amongst the signatures of witnesses to the charter granted to Newport by Henry II., and in many other ancient rolls and deeds relating to the island history.

Sir Richard Worsley makes frequent mention of the family in the rare and valuable work published by him in 1781, but he is unable to fix the date of their coming into the island. He is of opinion, however, that they first appeared there as landowners during the lordship of Richard de Redvers, in the time of Henry I., as the oldest accounts relate that Earl Richard gave Pagan Trenchard the manor of Hordhall, near Lymington, and in the oldest pipe-roll (*ann.* 6 Stephen) another Pagan is charged with the levy of Danegeld, in the Isle of Wight. This ancient family chiefly resided at Hordhall, and a license may be found in the diocesan register granting leave to Richard Trenchard to have Mass celebrated for himself and his family in his house at Hordhall. In the reign of Edward II., Sir Henry Trenchard joined the barons who plotted against the king, and was declared an outlaw in consequence. The constable of Carisbrooke Castle overlooked this outlawry, and permitted Trenchard to retain his estates, to the displeasure of the island gentlemen, who petitioned Parliament through Ralph Gorges (head of another ancient family) against this contempt of law.

Like many other ancient island families the Trenchards became extinct in the male line, and their possessions passed through the families of Dupsden, Brutnell, Waller, Worsley, Serl, Goodenough, and Barrington, to the Simeons.

MARY DAMANT.

Cowes, I.W.

MOULDS FOR FABRICATING ROMAN COINS.

(vi. 68.)

In an interesting paper, under the title of "Antiquarian Discoveries in Germany," there occurs the following passage:—"An interesting contribution" (apparently to the *Annals of the Rhenish Antiquarian Society*) "is the description by Herr Hettner of a number of false moulds for coins of dates ranging from about A.D. 193 to 235. The learned numismatist

explains in detail his reasons for considering these *matrices* to have been intended for the manufacture of base coin" (p. 68). From the date assigned to the coins, the moulds in question would appear to be of just the same period as those "clay moulds for fabricating Roman coins" which have been found at Taunton, at Edington, near Bridgwater, in this county, and in other parts of England.

As a point of much interest, it would be very desirable that some further light should be thrown on the moulds recently discovered in Germany as regards their character, and also the place where they were found, so as to afford a comparison with those which have been found in this locality, some of which are now to be seen in our County Museum in this town. Perhaps the writer of the article will kindly favour us with some fuller information respecting the moulds described by Herr Hettner?

JAMES H. PRING.

Elmfield, Taunton.



THE GREAT CASE OF THE IMPOSITIONS.

(vi. 61.)

I have come across accidentally, since my last letter, upon a piece of evidence, which seems additionally to vindicate the statements of Stubbs and Maddox on the rate of prizeage. According to Mr. Hall—

"Professor Stubbs has followed Maddox in error. The above statement of the latter writer is made on the authority of the Chamberlain's accounts for London and Sandwich, under Henry VII. . . . The fact is that neither London nor the Cinque Ports were liable to prizeage (Hale, iii. 133), but they were liable to 'frectagium,' which Maddox and Stubbs perhaps have mistaken for prizeage" (p. 65).

Now, among the patents of Henry VIII. we find, in April, 1519—

"Sir Anthony Poyntz and Joan Guldeford his wife. Grant during the life of the said Joan of a tun of Gascon wine annually, free of all duties, out of the prizes of wines in the ports of London, Bristol, and Southampton, by the hands of the chief Butler of England."

It would seem, therefore, that, in asserting that the port of London was not liable to the prizeage of wines, Mr. Hall "has followed" Hale "in error."

I may add that, from the obscurity of the passage in *THE ANTIQUARY* (vi. 64-5), it seems doubtful if Mr. Hall has rightly understood Professor Stubbs' definition of the prizeage of wines:—"The royal right of taking from each wine-ship when it landed, one cask for every ten which the vessel contained, at the price of twenty shillings the cask" (ii. 522.) Mr. Hall seems to imply that this alludes to "a due of 20s. on the cask of wine" (p. 65), payable by the merchants, but it was something quite different from this—viz., the price at which the Crown was entitled to purchase the prizeable cask. This is clear from the Irish charter which I quoted in my last letter, and which is fully confirmed by a re-grant of the Butlerage to James, son of Edmund Butler, in 1227:—

"Pro Buticulariis Hiberniæ de Feodo consueto.

"Unum dolum vini ante malum et unum aliud

retro pro quadraginta solidis mercatoribus quorum vina illa fuerunt solvendis."—Rymer's *Fœdera*, iv. 269.

J. H. ROUND.

[We have in hand a letter from Mr. Hubert Hall concerning Mr. Round's former communication.]



TRADITIONS ABOUT OLD BUILDINGS.

Allow me, with reference to Mr. Round's letter in your June number, to direct the attention of your readers to a legend of the same character as the Roumanian one mentioned by him, among the modern Greek Pastoralia (p. 390, No. 512) in Posson's most interesting collection. It is called "The Bridge of the Arta," over which river the workmen engaged in erecting a bridge could not succeed in their work till they had immersed the master-mason's wife. The story is very prettily told, especially at the conclusion, which tells how the palpitation of her heart, and the lifting up of her head, cause the tremor of the bridge, &c.

J. M. RODWELL.

S. Ethelberga, London.



EXCAVATIONS AT ROME.

Letters which I have received from Rome tell me that enormous excavations are still being carried on there of great importance for the antiquary. Any English people who have been in Rome will remember the great bank of earth with a road upon it, which leads from the Arch of Septimius Severus, in the Forum Romanum, by a winding course up to the Piazza del Capitolio, on the upper part of that hill, burying in its course some of the most interesting parts of the Forum itself. For the last twenty years, or more, it has been given out that the municipality were going to remove this bank, but nobody could say when. This bank is on the southern side of the hill. Ten years ago they made a new zigzag road on the northern side, up to the same point, at considerable expense. It was given out that this was done to enable them to do away with the aforesaid sloping bank and road on the southern side; but still nothing was done until the present time, when the new Minister of Public Instruction, a man of great energy, good sense, and decision of character, has, with considerable difficulty, obtained the consent of the municipality to this being done; and, fearing they might change their mind and revoke their consent, he has set to work to do it at once, employing a large number of men, in order that no time may be lost, well knowing that when once done it cannot be undone. For this he is entitled to the cordial thanks of every antiquary and every well-informed person in Europe; but he is roundly abused for it by the Roman newspapers, of a low class, which call attention to the temporary inconvenience to certain carts and waggons, being obliged to make considerable *detour* going from one low part of Rome to another. Every real antiquary should raise his voice loudly in praise of the Minister and of the Italian Government. Nothing more attractive to strangers for the next season could well have been contrived than this enormous excavation.

The Minister also proposes to pull down the wall of the Farnesi Gardens, on the eastern side of the Via Sacra, and throw all that ground open to the same original level.

Oxford.

JOHN HENRY PARKER, C.B.



THE HOLY GHOST CHAPEL.

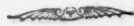
(v. 239.)

Since writing the article on the Holy Ghost Chapel and Marie Cufaude, the author has ascertained that the quaint inscription to the memory of Simeon Cufaude of "exemplar virtue and patience in grievous crosses" is absolutely correct in asserting that Sir R. Pole was cousin german to Henry VII.—that is, first cousin—for Fuller, in his *Worthies*, speaks of him as *Frater consobrinus* to the King—i.e., male cousin; either son of father's brother or son of father's sister. This is conclusive. We know Sir Richard Pole was not the son of the king's uncle Jasper, as he had no children. Sir Owen Tudor must, therefore, have had a daughter who must have married a Pole.

The nearness of the relationship accounts for Henry's marrying him to the Countess of Salisbury, and bestowing so much wealth upon him. Moreover, they were brought up together at Brittany, under the protection of the Duke of Provence, by their uncle, Jasper, Earl of Pembroke, who took refuge there with the boys soon after the accession of Edward IV. The inscription of Simeon was either written by or under the directions of his father, Alexander, who survived him some years. He was Marie's son, and must have received the account of the Poles from her lips.

F. C. L.

[It may be as well to refer our readers to an article on the Cufaude family in *Gentleman's Magazine*, 1787, p. 1153, and 1788, p. 574.]



THE KENTISH GARLAND.

Many years ago I played upon the guitar, and my attention was caught by the position of that instrument in the "Woodcut of a lady ballad singer" on page 258, vol. v. of *THE ANTIQUARY*, which is not that used in playing at the present time. The strings are now pressed by the *left* hand against the frets on the neck of the instrument (which are not marked in the woodcut), and are struck by the *right* hand. Probably the position in the woodcut is caused by the drawing not being reversed, and is not evidence of the guitar having been formerly played in a manner different to that now in use.

Since my childhood I have known a reading of the verse on the death of General Wolfe which differs from that on the same page as the woodcut. It is as follows:—

"General Wolfe was a very great man,

Uncommon brave—particular;

He clambered up rough rugged rocks,

Almost perpendicular."

This is all I ever knew of the ditty; where I became acquainted with it I know not.

G. W. O.

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Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.

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Our Ancient Monuments and the Lands around them, by C. P. Kains-Jackson, a subscription copy, printed on hand-made paper, and bound in paper

boards (250 only printed), 7s. 6d.—183, Care of the Manager.

Johnson's Dictionary, 2 vols., folio, 1784, excellent condition, 27s. 6d.; Encyclopædia Britannica, complete in 24 vols., ended 1824, cost £37 18s., will take 50s.; Statutes at Large, 8 vols., folio, very nice condition, £5.—F. Hinde, Times Office, Retford.

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Gregor's Folk-Lore of the Northern Counties, 1881. Published by the Folk-Lore Society.—Rev. J. C. Hudson, Thornton Vicarage, Horncastle.

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